

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIV.

JACKSON, MISS., NOVEMBER 23, 1922

NEW SERIES
VOLUME XXIV, No. 46

Mississippi Baptist State Convention Grenada, Mississippi

The rain did not dampen the ardor of the reception committee at Grenada Monday afternoon. They were at all the trains and greeted you with a contagious smile and directed you to a good place. There was no jam or confusion for everything had been worked out beforehand and it kept on working smoothly. The people came from North and South, and away we went joyfully at the appointed hour to the place of meeting at 7 p. m.

The Preachers and Laymen's Conference met at Central Church, of which Brother E. R. Henderson is pastor. It is a beautiful auditorium and as neat as a new pin. Some sister had put a bunch of chrysantheums in the right place. On the hour the former chairman, brother Bryan Simmons rapped for attention and brother J. C. Richardson of Forest, led the devotional service. His scripture was, "Where There is no Vision, the People Perish," and he made the truth clear. Brother R. L. Cooper, singing evangelist of Aberdeen, led the song services and he had everybody in the spirit of song. The organization of the body is simple and quickly done. The brethren do in honor prefer one another. The chairmanship fell to the lot of Pastor J. L. Robinson of Pontotoc, and Brother E. T. Mobberly was retained as secretary. The address of this evening was by Congressman B. G. Lowrey, though we did not hear the word "congressman" throughout the evening. He was "Dr. Lowrey." His subject was "The Bible Authoritative." He discussed the nature of God and the consequent natural expectations of a revelation from him and what the nature of that revelation would inevitably be. It was a strong address and the reason for not giving it more fully here is that the brethren were so pleased with it that they requested it published in the Record. We hope to have it for an early issue. This was an auspicious opening and set a good mark for subsequent meetings.

Tuesday Morning

April weather in this November day sent the crowds scurrying to the church where the program began strictly on time. Brother Cooper not only led the congregation in singing but sang most effectively a solo, "Don't Stop Praying." Pastor J. H. Hooks of Winona, led the devotional exercises, reading the fifteenth chapter of John, dwelling especially on the words, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be given."

The conditions of effectiveness in prayer are: (1) praying constantly, in this way learning by practice how to pray, the practice of praying; (2) praying in the name of Jesus is a necessary condition; (3) We must pray in faith; we must expect an answer; (4) We must be patient. Abraham waited a long time, a hundred years. Elijah kept it up seven times; (5) We must be right in heart, have a forgiving spirit; (6) We must have a burning desire for the thing asked for; like

the Syrophenician woman pleading for her daughter; (7) Our prayer must be in accord with the Father's will. As Paul submitted to the thorn in the flesh; (8) The crowning condition is that we abide in him and His word abide in us. Fulfilling this condition will help fulfill all the rest. After the talk by Brother Hooks we were led in prayer by R. L. Breland, and sang "Close to Thee."

Dr. J. F. Tull then spoke on God's Word and Cooperation, what the Bible says about working together. His text was the whole Bible. His outline, What God's word says about cooperation within the Godhead, what it says about the cooperation of the Godhead with mankind, and what it says about men's cooperation with one another. In creation the persons of the Godhead were in cooperation. The word God in Genesis first chapter is plural and literally means "the infinite ones." These are the three persons in the Godhead afterward spoken of in the Bible as Father, Son and Spirit. A man's usefulness is proportioned to the correctness and clearness of his idea of God. If wrong in theology one will be awry in his faith and practice. As there was cooperation in creation, it continued in making and preserving the proper conditions of life, also in the creation of man: "Let us make man," indicating conference and agreement and cooperation. This working together continued in the work of redemption. The Father sent the Son. The Son prayed the Father and he sent the Holy Spirit. These three are mentioned together in the ordinance of baptism, and the work of salvation is still being wrought out by the Father, Son and Holy Spirit.

God cooperates with mankind to bring this world to its best. If we will tithe, God will open the windows of heaven and pour out the blessings. Poverty is caused by man's failure or refusal to cooperate with God. Good citizenship and civil government are dependent on man's cooperation with God. The Commission in Matthew 28th, is a promise of cooperation between God and man. God and man shall share the dignity of the coming age. We shall reign with Him. Men must cooperate with one another. In the multitude of counselors there is safety. Two are better than one, for they have a good reward for their labor. If one fall his brother shall lift him up. One shall chase a thousand, but two put ten thousand to flight. Jesus did not send the disciples out singly. The conquests of Israel were by cooperation. The early churches counseled together and worked together. The method of cooperation must be left to the consecrated good sense of God's people. We are free and have a right to cooperate.

Just here the program was changed to permit of Dr. Conner, the representative of the Ft. Worth Seminary, speaking for thirty minutes, as Dr. M. O. Patterson was not present to take his part on the program. He said they are having one of

their periodic ecclesiastical cyclones in Texas. But Texans are accustomed to this and are not uneasy. It is the same old fight. Dr. Conner then spoke on 'Jesus as God's Answer to Every Need of Man.' Someone has said there has never been a great famine in a Christian land. In India there are forty million people who never have enough to eat and wear. In China a partial crop failure means the starvation of millions. There are droughts in Texas but nobody ever starves. The word of Christ makes ample provision for man's bodily needs. In the intellectual side, Jesus only gives satisfaction and freedom. He is the intellectual, moral and spiritual center of the universe. Freedom of every kind is the fruit of the work of Christ. Jesus gets men right with God, gives moral dynamic. Men's right relation to one another becomes possible only in Christ. The recognition of this would have saved us the recent deluge of blood. The supreme need is spiritual. This is what he means when he says I am the light of the world. I am the bread of life. Meeting the spiritual is first and the others follow inevitably. To know Christ is to know God. Jesus meets all our needs because he brings us into vital fellowship with God. He does not give us the solution of our problems, but he works in us to attain their solution. Dr. Gambrell used to say "It is not so bad for a young preacher to be green. The calamity comes when he is willing to dry up with the green on him." The work of Christ in us is an endless work. We will never be satisfied to quit. God never quits. He who began a good work in us will carry it on to the day of Christ Jesus. The preacher by virtue of his ministry is a reformer. But when he becomes simply a reformer he abandons his ministry.

Brother R. L. Breland then spoke on God's Word and Church Loyalty. Like the preceding speakers he sounded but clearly the conviction that the Bible is God's own written revelation, what God has said, as much so as if His voice were audibly heard in the world. This is true of the whole book and not simply a part of it. The church is defined in the word. The Bible is the only authoritative expression of the will of God as to what a church is, should be and do. It is bought by the blood of the Son of God. It is His body, the fulness of Him that filleth all things. Our work must be done through the church and in loyalty to it. We can say from the heart I love thy church, O God. The church is the agency through which God is carrying on His purpose and carrying out His work. Loyalty must find concrete expression and avenues of expression. We must attend its services, carry out its ordinances, support the pastor, paying our pledges to its support. We must be loyal in doctrines, such as the inspiration and authenticity of the Bible, from Genesis to Revelation, without admixture of error. We must be loyal to the

REMEMBER LOYALTY WEEK, NOVEMBER 26th to DECEMBER 3rd.

truth that God is a person, the author and preserver of all things, active in the world. We must be a going church, progressive in its work to the end of the world. God's promises are to the church that is loyal to Christ and to the man that is loyal to his church. The church is the stone which Daniel saw cut out on the mountain. Destroying other institutions and filling the earth. He has given to the church the promise of final and complete victory. Our share in the victory depends upon our loyalty.

Dr. L. R. Christie, of the First Church, Meridian, spoke on "God's Word and the Call to Service." Part of the fourth chapter of Ephesians was read, also some verses from the Gospel of Mark 13, including the words "He gave unto every man his work." In the next 30 years two thousand million babies will be born who must find their place in the world's work. One is amazed as he stands on the street of a city and sees the multitude of people passing. God has a scheme to include them all, into which their lives are to be woven, a personal definite part in the great scheme. If divinely arranged, then every part is a divine service. Call nothing secular or common or unclean. All service is sacred and all tasks divine. Each one is a co-worker with God. Vocational education has come to be established among us. But the vocation is more than the training. We will need to restudy the question of distinguishing between what is called sacred and what is called secular. The Jews, because they gave God one day in seven or one dime in each dollar, went to the extreme of shutting God out of all the rest. To him a priest was sacred and all others were secular. The true conception is that if the first fruits are holy, this enables us to make all the rest so. Not only is one-tenth the Lord's but all is his including the man who makes it, and gives it. God's right to the rest is not forfeited to the rest by our giving him one tenth. Not one bush but every bush is aflame with God if we only have eyes to see it. There is a divine call to the ministry, but every man is called of God and may have God in his business and life. Men may be ordained to preach, but he may also be anointed of God for other forms of service, as was Luke the physician. Our problem is to find our place and help others to find their places in the great divine plan of God's work. Having found the place, you have the sense of success, contentment and joy. May God help us find everyone his place.

Dr. Christie has agreed to furnish the Record with the address for our readers.

Tuesday Afternoon

"Come, Thou Fount of Every Blessing" was sung as the invocation hymn; then "Leaning on the Everlasting Arms," and prayer led by W. S. Allen. Pastor J. N. Miller of Lumberton conducted the devotional exercises, reading part of the 119th Psalm. He spoke of the practical value of the word of God in directing our conduct and forming our ideals, quoting Adams, Henry, Webster, Hillis and others as to its worth. Prayer was led by Pastor Barnhill. The hard rain which came just at the afternoon hour seemed not to diminish the attendance.

God's Word and our Practical Problems was discussed by Pastor J. D. Ray, who also led in a conference on this subject. He said our task is to take the message of this Book and put it into the lives of every man on earth. By it men come to know God. By the truth men come to have the abundant life. The missionary spirit is the law of the churches life. Democracy is the ideal government, but it is possible only with people who are right in purpose and trained in self-restraint. So our church programs are practicable only as we confer with the people, enlist our people, enlist and train them for service. We are to take the whole people into our confidence, not simply the prominent people, but the whole people. Every man and woman and child who comes into the church should be developed and trained for practical soul-winning and other work.

We may not have the crowds but we will have as many workers. We must not let material and educational development outrun our church growth having as good churches as school houses and as well trained leaders as in other enterprises. In the general discussion which followed brief and helpful remarks were made by brethren Kimbrough, Storer, Courtney. The discussion was on the abuse of church letters. Brother Courtney spoke of how the church equipment was overshadowed by the school equipment, and made a plea for continued and lengthy pastorates, for faithful pastoral service. Brother Alliston made a plea for pastoral work among the country churches. Don't complain about the Holy Rollers taking the country, we may go out and take it. W. W. Muirhead made a plea for pastors for the country churches. There is need of faithful church discipline and business management of the affairs of the church. Teach the people in their homes, give them the Word of God. Any four churches can support a man if he will live on the field. Brother White of Grenada, asked the preachers to speak out on the matter of discipline. He thought they might speak their minds as they were away from home. Brother M. J. Derrick of Hattiesburg, said that his church, Fifth Ave., is a demonstration of the necessity for a pastor. They went down under good preaching, but have grown under a pastoral ministry. Brother Scofield of Gloster, spoke of loyalty and discipline as necessary to development and strength. Not one-tenth of you preachers' membership could tell what Baptists believe. If the barns are empty, the horses and cows are found to be poor. If we fail to teach the people their souls are bound to be lean. Brother Bryan Simmons said the problem of the country church is the pastoral problem. We must make the people know that we love them, that we live for them and not for theirs. We must be willing to endure hardness as good soldiers. Too many are looking for a place with electric lights, telephones and hot and cold water. We are too willing to preach to the people who have none of these and then run back to where they are. We must live with them. Some of us have got to learn that \$750 in the country and a cabin is as much as \$1500 on a paved street. May God give you grace to be willing to go to the country and work and live in obscurity for the glory of God and the good of the people. This was one of the best speeches of the conference and proved that brother Simmons was reared in the city of S. S. Prentiss.

Pastor I. P. Trotter spoke briefly and called for Dr. V. I. Masters, editor of the Western Recorder, who has written a book on the Country Church. D. W. Moulder, a country pastor of nine churches spoke of the necessity of leaving all and following Jesus. For this one must leave wife and children. He lives with his church members, and gives his life to them and the Lord's work, depending on the Lord for a living. Visiting the people when they are sick or in trouble. He doesn't drink coffee because he hasn't time to blow it; eats supper at one place and breakfast at another. Spends part of the night at one home and another part at another home. The people must know that you love them. A man receives a hundredfold for all that he gives up for the Lord's work. A poor sermon will do more good when it is preached by a genuine pastor than a good one preached by anybody else. Brother Upton spoke of a practical problem in his own field. Brother Owen Williams spoke of the good work that has been done in Marion County in securing cooperation between town and country churches.

Dr. V. I. Masters, editor of the Western Recorder, said he was born in the country and was pastor of a country church. He said the country churches made Southern Baptists what they are. They gave us our preachers and leaders. The country church has stood still while its environment moved forward. It has seen good roads come, autos, agricultural schools, telephones,

farm machinery and rural mail delivery. The old time religion is the only old time thing that is good enough for us. You pay \$500 for an auto and they have to prize \$25.00 out of you for the church. Let the town recognize its debt to the country and give back to it. Send leaders to them. More preaching, more pastoral work and more pay is needed. Country people won't stand poor preaching. They know the difference. Brethren Quizenberry and T. W. Greene spoke briefly but helpfully.

THE CONVENTION ITSELF

The powers of darkness could not prevail. Just as the people began coming into the First Baptist Church for the opening service of the Convention on Tuesday night, the lights went off and we gathered in the darkness, but after a good deal of flickering they shone upon us beautifully and the singing which began in darkness went gloriously on. The brethren of the First Church were disappointed in getting a permanent roof on this large annex, but nothing daunted, they hustled about and got a temporary roof which like the barbarians of Melita kept us out of the rain and the promised cold wave. Already the largest auditorium in Grenada, the seating capacity is greatly enlarged by this annex.

Brother R. L. Cooper led in an inspiring song service and President A. V. Rowe called on J. P. Williams to lead in prayer. The song leader rendered a solo, "The Rugged Cross". Pastor W. E. Farr made the address of welcome. The Convention met here in 1845, in 1879, and in 1897, just 25 years ago. Miss Brown read a brief history of the church which was organized in 1836 the names of the original members were given. She read a well prepared history of Grenada. The first stage coach reached here in 1838 and the first railroad in 1840. Dr. Farr made a most cordial welcoming address, on the part of everybody and every institution in the city. The address was becomingly brief. Pastor J. L. Boyd of Biloxi, responded to this welcome. He hoped the messengers would make manifest their appreciation. Grenada's hospitality has been everywhere spoken of, and we have come from every part of the state to put it to the test, from the hills and plains, from the Tennessee line to the coast. We are glad to be here.

Brother N. W. P. Bacon nominated M. P. L. Love for president, which was seconded in a strong speech by W. E. Farr. Brother Bryan Simmons nominated Rev. S. G. Posey and made a good speech. Brother J. J. Mayfield nominated Judge O. B. Taylor. Mr. Love was elected President, and Judge Taylor and Mr. Posey were made vice-presidents. Secretary W. E. Lee was unanimously re-elected. Brother N. T. Tull was elected statistical secretary. Brother Tull offered a program for the convention which was adopted with the request that the committee on the order of business give more time if possible to Home and Foreign Missions.

Telegrams were read from organizations in Meridian inviting the next Convention. Dr. J. C. Greenoe of Vicksburg, preached the Convention sermon from the text Acts 8:4, "They That Were Scattered Abroad Went Everywhere Preaching the Word." The problem of Baptists is the mobilization of their forces. It is said we are losing annually more than one-third of our effective forces. We are enlisted only when we reach our constituency and fulfill our possibilities. A thousand men and a colonel untrained is only a mob, but trained they make a regiment. These people that were scattered were not preachers, but they were aggressive evangelists. They realized that they had a mission. It is the business of Christians to get rid of sin. God has a mission for every Baptist Church and for every member in it. Our previous victories now embarrass us by making a bigger program necessary. Our great problem today is not the unsaved heathen but the unvitalized, unenlisted member of our churches. We must enlighten our people before we can expect their cooperation.

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Many men who are efficient in their worldly business are careless in the management of the Lord's business of which they are trustees. There are too many who like the Tekoites "who put not their necks to the yoke." How can a preacher draw when two-thirds of the members are pulling for the world flesh and the devil. We have in Mississippi too many spotted Baptists, who do not keep themselves unspotted from the world. Too much rocking chair religion, too much going in low gear.

One method of enlistment is by organization, dividing into groups and assigning special tasks and responsibilities. But we will do more by agonizing than by organizing. The various organizations in the church should seize every member who comes into the church. We need to look after the Seventh Day Absentists. One church reported that three-fourths of its membership was dead—but not buried yet. There is as much danger in underworking our members as in overworking them. Many members have just enough religion to be miserable. New life in the spring pushes off the leaves that hang on over the winter. The presence and power of Christ are promised only to those who go. We limit God by our worldliness or sin or sloth. The Lord will not praise a church which piddles while the world perishes. If every member were just like you, what do you think your church could do? The ship must be in the water, but it is dangerous to get the water in the ship. We must put the kingdom somewhere, where will you put it? Will you put it first?

Sometimes a calamity is necessary to awaken people. We must give people not what they want but what they need. The same spirit that controls us on Sunday must control us every day in the week. People get out of their religion what they put into it. An engine is not run by water but by steam. It is not our members but our spiritual power which brings to pass. If we have done what we have with the few who are working, what could we not do if we had all of our people enlisted?

Wednesday Afternoon

"Onward, Christian Soldiers", sounded the martial note as the singing began, and the meeting was well begun. Dr. T. W. Young of Corinth led the devotional service and spoke about "The Forgotten Secret," the experiment of prayer. He told of the conversion of the son of Edward Everett Hale, who accepted the challenge of an evangelist to try the experiment of praying. Prayer is the sacrament of silence. None of us can afford to neglect a thing that means so much. From this will come the world wide program of missions. Jesus spent whole nights in prayer, and preceded every critical period in his life with prayer. How much more necessary it is for us. Our best preparation for any task is a quiet waiting before God. Secret prayer brings the consciousness of dependence on God. It is an act of social fellowship with the Eternal. We are in converse with the supreme personality of the Universe. It strengthens our faith in his divine providence. The waning of Christian experience begins in the neglect of prayer. The man who prays is willing and ready to work. Secret prayer gives us poise for the duties of the day. Prayer is the solvent of doubts. They flee before his presence.

A large number of new pastors were introduced and welcomed. It was a great accession to our Mississippi ministry.

Dr. Gunter had charge of the program for the rest of the afternoon program. The various divisions of the State Board's work were presented in brief addresses. The first one who spoke was J. C. Richardson of Forest, who spoke on Publications. He said many if not most of our institutions owed their origin to some word published in our denominational papers. Their successful operation is also dependent on the denominational press. Our unity and cooperation are achieved by ministry of the press. Only one fourth of our

white Baptists are now reached by the state papers. Baptists have to be moved from within. Only conviction and information will get us anywhere. Only in this way is interest deepened.

S. G. Posey spoke on the Sunday School work. He has had experience with it not only as a pastor but as a field man. It is the business of the Sunday School to emphasize evangelism, enlistment, training and teaching. Fifty-three county normals were held last year and 857 received awards for taking a training course. The Sunday School workers visited and worked in three negro Baptist schools. Our problem everywhere is one of leadership. The Sunday Schools are working at this problem. Good work was done in the Industrial School at Columbia. The county normal is the hope of solving the country church problem. In three counties last year every church was reached: Tate, Marion and George.

Brother Wilds spoke of the B. Y. P. U. work, explaining the use of the quarterlies and the grading. Dr. Greenoe of Vicksburg spoke of the B. Y. P. U. work at Vicksburg. He has primary, intermediate, senior and super-senior organizations, studying the denominational work and the manual. Has one member 73 years of age.

Brother B. E. Jacobs of Jackson, though "going on a flat tire", a crippled foot, got over ground in good shape in speaking of the Laymen's Work. God is in his heaven, but all is not right with the world. We are in a period making great demands on our spiritual resources. The world is threatened from every quarter. No one knows where the volcano will break out. The sea is rough after the war storm. Our only hope is in the spiritual resources in the religion of Jesus Christ, and his people must be the instruments for the release of its divine energy. This was one of the most eloquent and appealing speeches made at the Convention. Brother Cooper sang "The Old Fashioned Religion."

H. T. McLaurin spoke on the Enlistment work, though he thought somebody who knew more about it than an enlistment man ought to speak. There are 1,600 Baptist churches in the state, 400 on the railroad and 1,200 off the railroad. Many churches and church members are yet far from being 100% efficient. Stories out of his experience were told most effectively to demonstrate the value of enlistment work. The six men cannot reach every church that needs help. The pastors must lend aid in doing it.

Brother J. W. Mayfield spoke of the W. M. U. He told the story of the cow's eating up his barrel of sermons and going dry in a week. Women owe all to the religion of Christ, their freedom and all. In other than Christian lands women are still slaves. He spoke of the women's organization in his own church, and gave tribute to his predecessor, Dr. Theo. Whitfield. He paid tribute specially to the women of Texas. In Mississippi nearly 300 new societies have been organized. They will almost universally respond to efforts to enlist them. Twelve thousand seals and 4,000 certificates have been awarded. They are informed about the denominational program and consequently interested in it. Cooperation is highly developed in them. They have a winning spirit. Their organization covers every group in the church except the men, and developing the young life in our churches.

Committee on Review of Board's report was read by Dr. Christie, commending the statesmanlike service of Dr. Gunter in the difficult period and cautioned against retrenchment, permitting the Board to make such changes in the enlistment work as "make for economy and efficiency. Dr. Gunter said he spoke only such things now as he cannot keep from saying. His two years work have been like driving a car on a slippery road. He is now looking ahead. This is the spirit of Christianity. Jesus did not write history. He made it. That is the business of Baptists. In making history we must adhere to the Bible against all comers. We must know

what it teaches and be its evangelists. We must be God's servants. We are democrats, not Bolsheviks. Democracy does not prevent cooperation. Receivers must become givers. Our problems in Mississippi include our duty to the strangers in our gates. We also must look after the Industrial School boys and girls at Columbia, also after all the high school and college students. He has had encouraging correspondence with the heads of our state schools with reference to doing religious work among Baptists students.

Many of our Associations have organized boards through which the denominational program is brought close to every church. Our problem is a money problem. The money is in the banks, the problem is to get it into the kingdom currency. Our schools need half a million a year. And the program must be bigger when this campaign is over.

Dr. Quisenberry plead with the preachers to preach on state missions and education and home missions and foreign missions, instead of talking about the campaign. The Convention stood and pledged themselves to the support of a forward movement in all our denominational work advocated by the secretary. Mr. Adams spoke a few minutes in the interest of the state association for the help of the blind. The blind people want a chance to do things and this association is to give special training to the blind for useful work.

By motion of Brother Bacon the Convention expressed the hope that the Convention Board might see its way to continuing Dr. A. V. Rowe as secretary, Emeritus at the present salary.

Dr. H. L. Martin introduced a resolution looking to having a history of Mississippi written by Dr. J. T. Christian. It was passed to the Board for consideration and action.

A resolution of thanks was passed for beautiful crysanthemums presented to the Convention by Mr. J. T. Thomas of Grenada. Dr. Rowe expressed his appreciation of the action taken with reference to him by the Convention. Prayer was offered for the sick mother of Dr. J. W. Provine and for the Methodist pastor who has been active in entertaining the Convention and is now sick, also for Dr. A. J. Aven.

Wednesday Night

The meeting opened with singing by the Glee Club of Grenada College. A large chorus of beautiful girls, led by the instructor, Mrs. Dexter, who is a member of the First Baptist Church, Grenada, most of the girls being Methodists, of course. Three numbers were given.

The devotional service was led by Pastor P. C. Walker of Greenville, who read from Jno. 15:1-12. The famous "vine and branch" paragraph. He put monkeys, dogmatism and retrenchment in the same class. He believed that the shorter a creed the better it is. Mrs. Dexter then sang as a solo, "Who Will Open Mercy's Door." A telegram of greeting was received from the Kentucky General Association Phil. 4:8.

Brother L. Zarilli spoke for the Baptist Bible Institute of New Orleans. There are 264 students who greet you. The Institute is giving a course suitable for every department of our church work, deacons, Sunday school teachers, mission workers at home and abroad. It takes two years to get a bachelors degree in Christian training, three years for a master's degree. We train evangelist singers, and teach all the students to sing, a joyous religion. Young men are taught to preach. They are given courses in Greek New Testament and Hebrew old Testament. We have a mid-winter school for one month for special classes in short courses. Next winter a large special faculty of experts in large numbers already. Baptists have been here since a Baptist preacher baptized Jesus. Practical work is done by the students in the city. Opportunity is given for Bible study and theological instruction in Italian, Spanish and French, to people who expect to preach

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The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

BAPTIST STATE CONVENTION

(Continued from page 3)

in these languages. The speaker had himself preached to crowds on the streets in New Orleans in three languages in one day. Last year he baptized 22 Italians in the city. Four preachers have gone out from his church to work among Italians in New Orleans, Memphis and Birmingham.

Rev. Bryan Simmons spoke by appointment on Home Missions. He reviewed the history of the Board from 1845 till now. The Home Board was likened to a great vessel at sea which brings from every land the riches of their products. Just now the ship is in a heavy sea and its power of endurance is being tested by adverse conditions. It is a time of anxious hearts. The call for help is being sent out for your help, because many institutions are dependent on her and their prosperity is in jeopardy. For three years her burdens have been increased. Mississippi has given to the Home Board its president and secretary needs now to give to it our loyal support in its time of special stress. It is our hope of building a barrier between us and every destructive agent of error and sin.

Pastor J. E. Wells of Main Street Church, Hattiesburg, took charge of the Foreign Mission part of the program. Our Lord says, The field is the world. The failure of the lights in the church a few minutes ago may enable you to get some conception of a country without the knowledge of God. This year we have fallen short of last year in our gifts to missions. How must this grieve our Lord. How it must depress our brethren in foreign lands. Brother and sister Rowe, returned missionaries from Japan, were introduced. Brother Rowe has been 16 years in Japan and must tell all his heart in a few minutes. There is a great awakening among Japanese students and others in Japan, a spirit of inquiry. They want to know the way of truth and there are men and women there to lead them. There is immediate and great need of a native ministry. The work cannot be done by missionaries. We are undertaking every form of ministry in Japan, but the work must be done by Japanese. We must train them from the primary school to the theological seminary. We have begun on this plan and are now trying it out to consummation. There are fewer native workers in our own work in Japan than missionaries. This must be changed before we can conquer. The kingdom is sure to come in Japan as it has come in Mississippi. In one hour from my home there are a million souls. There are only eight churches and few agents for the salvation of these lost people. After these sixteen years if I had the choice again of fields to invest my life, it would be Japan. Mrs. Rowe made a plea for the Children of Japan. She says she wore the same suit on her return home that she wore on her way out seven years ago. Mrs. Rowe went from Mississippi. She is now in charge of a girls' school in Fukuoka. Many are asking for admission. Ninety-seven have been admitted, most of them also in the Sunday school. Work is also done among mothers of the girls.

Dr. J. F. Love, of Richmond, then spoke. He is

secretary of the foreign mission board and has recently returned from a visit to the churches on the foreign field. Mrs. Rowe told of one school. We have a hundred, more than we have in the South. Also great publishing houses, hospitals, and other forms of service. South Americans are a great people. There are ten nations among them and Brazil is larger than the United States. It is a land of delicious fruits and great coffee plantations of 15,000 acres. There is water supply in the Andes to supply South America with electricity. The harbor of Rio is unsurpassed in beauty. But it is all a land of darkness and semi-heathenism. They are a people of wonderful capacity, polite, hospitable, gentle, a people worth saving. The converts from Romanism are evangelical, missionary and self-supporting. They become missionaries immediately. They talk their religion. They tell it everywhere and on all occasions. They are making heroic but joyous sacrifice for the spread of the gospel. A skilled negro laborer makes as much in a day as a Brazilian in a week, and lives comparatively in a palace. But the Brazilians are supporting their own churches. More pitiful and unnecessary suffering from disease is seen in one day in Brazil than in twelve years in this country. And yet we have not a hospital in South America. A great opportunity for a medical missionary. There is great need for saddlebag doctors. The infant mortality in some parts of South America is 33 1-3 per cent. Catholics there are 90 per cent illiterate. The moral conditions are unspeakable. The lives of the priests are commonly and notoriously immoral. Many have large families of illegitimate children. Roman Catholic ecclesiasties there are a sample of the moral conditions of the middle ages. North America is what protestantism has made it. South America is what Romanism has made it. Catholic churches run lotteries and get a rake-off from the races in Buenos Aires. There is an army of priests, who are diplomatic politicians and unscrupulous scavengers. Our most prosperous missions are in Brazil. We have a school with 700 students in Rio. The school enables us to reach people of the best class. The churches and the schools will not hold the crowds. Sixteen Baptist churches in Rio and not one of them properly equipped. One dollar there will do the work of fifty here. There is not a scrap of carpet in any church on our mission fields, nor any heating stove in one of them. It he had known the language, he would have stayed as a missionary in Brazil. Sinners can be more easily saved in South America than in Mississippi or Virginia.

Thursday Morning

Devotional was conducted by J. W. Mayfield of McComb City, reading 1 Cor. 13th chapter. Telegram of invitation was received from Corinth for the Convention to meet in that city in 1923.

Social service was on the program with Mr. W. Jacobs at the head of our State Industrial School located at Columbia, in charge. The report of Committee on Reviews on Social Service was read by P. C. Walker. Dr. J. R. Carter, superintendent of our Baptist Orphanage, spoke in behalf of the Orphanage. He reported all well and no debt on the institution. There are 175 children now in the orphanage. He emphasizes the importance of making use of the free cars which will soon be run on all roads.

Dr. W. T. Lowrey spoke for the Baptist Memorial Hospital of Memphis. He read from the statistics of that institution as follows: Number of patients last year, 8,665. Value of all property \$1,250,000.00; debt on property \$250,000.00; Dr. M. D. Jeffries is pastor of the Hospital for full time; about \$100,000.00 of charity work was done. All the nurses and officers are Christians and religious conditions are good. A. E. Jennings and W. A. Dockery were given credit largely for this institution.

Dr. E. B. Hatcher, pastor at Blue Mountain, spoke on Social Service in general. He emphasized the importance of social conditions in their

bearings on the usefulness and influence of the work of the church. He expressed his belief that these social institutions and conditions are vital to the church life.

Dr. Sutton, superintendent of the Children's Home-Finding Society of Jackson, delivered a stirring address on child rescue work. He is a Methodist but his institution is placing many Baptist children in good, comfortable homes. There are 12,000 neglected children in our state, according to his statement. The Home has helped 800 neglected children since its founding. Dr. J. R. Carter is President of this worthy Home.

Eld. W. R. Cooper spoke on Ministerial Relief. These heroes of the setting sun, who have made present conditions possible, should have our best support and sympathy, he said. The Ministerial Relief Board, Dr. Wm. Lunsford, secretary, has as its special purpose the care of the aged veterans of the Cross—both preachers and their wives. This Board helped 804 of these last year.

Superintendent Jacobs told something of the State Industrial Institute. While not a denominational school yet it is Christian. The boys and girls are taught in the Bible. President Love related some incidents in connection with this work in the institution, as did also Dr. Quisenberry and Eld. J. L. Boyd. There are 475 in the school more than half of whom are from Baptist homes. So Baptist should be interested in this worthy institution. Miss Sanford, a girl from the school, sweetly sang, 'Jesus Care for You.'

Eld. Bryan Simmons spoke for the Mississippi Baptist Hospital. He spoke of personal benefits received from it through the restoration of his wife. Some statistics: Patients 1601, of which 247 were charity; Gross income \$51,904.75; net income \$11,655.87; a splendidly equipped X-Ray. It has the distinction of being called the best hospital in the state. Dr. R. S. Curry is the splendid superintendent of this hospital. It is worthy of the prayers, support and patronage of our Baptist people.

Mr. Eugene Robertson, of the U. S. prohibition enforcement corps, spoke on prohibition enforcement. He pleaded for the cooperation of the citizens in this enforcement work of the government. He spoke of Jackson as one of the most moral places in the state. To September 1st, 2772 stills had been captured this year, 1006 gallons of whiskey, thousands of gallons of mash and destroyed much property. The convention endorsed the work of the government in the prohibition enforcement work.

Mr. N. T. Tull read the report of the Board of Aged Ministers Relief in our State. The fund is insufficient, averaging about \$8.00 per month to each of the beneficiaries. It is the function of this Board to pass on applications from this state and recommend such to our general relief board. We need more friends for this worthy cause. It was suggested that each church make an offering to this worthy cause and send it to Dr. Gunter as a Christmas offering for the aged ministers.

Eld H. H. Webb read the report of the Budget Committee. This report told that our State had observed strictly the ratio set out by the Southern Baptist Convention in the distribution of all funds of the 75-Million Fund. It also made some recommendations about our future policy. The budget plan was endorsed for all our church work; and favoritism towards any phase of the work over the others was discouraged.

The special committee on the Mortmain Constitutional Amendment question reported through Judge O. B. Taylor. The decision of our State Supreme Court kept this amendment from being voted upon at the last election, so our hope is now in the legislature. The convention went on record favoring the continuation of the fight for the repeal of the Mortmain section to the Constitution.

The committee on Time, Place and Preacher was read by Eld. J. H. Hooks, as follows: Time:

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Tuesday after the second Sunday in November, 1923; Place: Corinth, Miss.; Preacher: Eld. J. J. Mayfield, with Eld. S. G. Pope as his alternate.

The committee on nominations made its report through Bro. Keyes, which appointed members of executive board from the associations where the terms expired this year. Education Commission, Mississippi College Trustees, Mississippi Woman's College, Clarke College Trustees, Trustees of Blue Mountain College, Board of Ministerial Education, Bible Institute Trustees, Southwestern Seminary, Baptist Orphanage Trustees, Mississippi Baptist Hospital Trustees, Trustees Baptist Memorial Hospital Executive Committee of Laymen's Work, Budget Committee, Aged Ministers Committee, Committee on Social Service.

Adjourned for noon.

Thursday Afternoon

There was a preceptible thinning out of the people or they were late in coming, but the singing soon rallied them and got things in motion. Brother G. W. Riley led the devotional service and instead of reading a scripture selection, had the people quote favorite verses and he put them around the "stack pole": I love the Lord because he hath heard my voice and my supplication. The scripture quotations came thick and fast and Brother Riley place them. Prayer was led by Dr. E. Y. Mullens. Brother Cooper sang, "Nothing Between" as a solo. Dr. Mullens and Dr. P. T. Hale were recognized as visitors from the Seminary in Louisville.

Dr. D. M. Nelson, secretary of the Education Commission took charge of the meeting and called for the report of the Committee on Review of the Education Commission Report, read by J. E. Wills. This called attention to the need of standardizing our colleges, made no recommendations as to having only one board of trustees for all our colleges, made special mention of the Bible Institute in New Orleans. We rejoice in the number of young men and women in our colleges and the work being done. Mr. W. M. Whittington read a supplementary report from the Education Commission recommending that the Convention authorize the issue of \$250,000 to assist in standardizing Mississippi College and the permitting of Blue Mountain College and the Woman's College to use \$10,000 each per annum of the amounts coming to them from the 75-Million Campaign, for the purpose of securing a faculty and curriculum which will put them in the class of approved colleges. The authority to be given the Education Commission for issuance of the bonds.

Dr. W. T. Lowrey spoke to the report. He wished the Convention to know that our colleges are in a bad fix, but he didn't want them to think it worse than it is. Our colleges are not standardized. But that does not mean that their work is inferior, but that they are not members of the Southern Association of Colleges. This is mainly because of lack of sufficient endowment. High schools which belong to the Southern Association require graduates from standardized colleges for teachers. Nineteen high schools are already members and 26 are applying for membership. Our graduates must not be under any handicap. A dozen girls were lost to Blue Mountain this year on that account. We need an endowment sufficient to offer free tuition to our boys and girls.

President J. W. Provine spoke in approval of the resolutions and urged the standardizing of the colleges. President J. L. Johnson of the Woman's College spoke of his business as that of turning flappers into human beings. He gave experiences of discriminations against his graduates because the school is not standardized. They are being put at a disadvantage in comparison with graduates of junior colleges belonging to the state, because of this standardization idea. Mr. W. M. Whittington earnestly supported the resolution. Dr. Ross, president of the Board of Trustees of the Woman's College reported that the Citizens Bank of Hattiesburg, would take at least \$10,000 of the bonds. The First National of Hattiesburg

will undertake \$40,000. Other banks had already agreed to take \$40,000. The resolutions were adopted. The Convention sang: "Praise God from Whom All Blessings Flow."

The subscription blanks and the limited guarantees were distributed through the congregation, and many agreed to take the bonds and to guarantee the payment. Dr. Provine said our thanks are due to D. M. Nelson for the conception of this plan. Dr. C. Longest of the University of Mississippi expressed great joy in seeing this work accomplished, and subscribed for some of the bonds. J. W. Lee said "If you want any of these bonds you better get them quick for they will soon be gone; good bonds are hard to get and the banks will soon pick them up. J. N. McMillin said the Normal College people rejoice with us.

Resolutions Committee expressed gratitude for hospitality and kindness shown the Convention by various people. The State Convention Board was asked to make a small appropriation for the Committee on Social Service. Hillman College asked for the moral support and endorsement of the Convention. A resolution originating with Simpson County preachers and Hinds County preachers asking for a committee to investigate the textbooks of the free schools in Mississippi which may contradict the plain teaching of the Bible.

Provine, Lowrey, Johnson, McMillin, Longest, Williams and Lipsey were appointed.

Thursday Night

Dr. B. H. Lovelace led the devotional exercises, in which he exalted the Christ and glorified the inerrant Word and its saving truth. He introduced the matter of Clinton church building, expressing the hope that many Baptists over the state while rejoicing in the progress of this enterprise would be ready to help in removing the \$30,000 debt and finishing the building. Pastor J. W. Mayfield of McComb, then spoke in behalf of the Clinton Church building, making a strong appeal. Brother Cooper sang "No One to Welcome Me Home." Greetings were read from Texas Convention. Pastor J. N. Miller led in prayer. Dr. R. A. Kimbrough spoke briefly on the reinforcement campaign. Victory week is from the last Sunday in November to the first Sunday in December inclusive. Nearly ninety-two millions were subscribed in one day three years ago. This was because intensive preparation and prayer had been made. It did not do itself, and never will, but we can do it.

President J. F. Carter of Clarke College spoke of his institution last year. Clarke had the largest percentage of ministerial students of any school in the South, also the largest percentage of awards in Sunday school training work. Now has the strongest faculty for many years and is doing its best work. Three of the faculty have masters' degrees. Its academic work is on the state accredited list of schools, and its work is said to be unsurpassed by any junior college in the South. We need to reach boys and girls of limited means, and so must have supplements to current income. The deficit last year was far less than ever before.

Mr. Frank H. Leavell, of Memphis, secretary of Interboard work for college students spoke. He is helping to locate student secretaries in our Baptist colleges. He described a typical Baptist student secretary in a state university where sin was unrestrained. But this secretary was drawing them to his work and help. Dr. M. O. Patterson declined to speak on Ministerial Education that Dr. Mullins might have the time. Dr. Mullins said he was born in Mississippi and has always been glad of it. Col. Murphree of Marion, said there was a better educational conviction in Mississippi than any other state. He rejoiced in the great percentage of Baptists in Mississippi and in what was done this afternoon in the plan to put our colleges on their feet. This story will cover the Southland. All our mission work is dependent upon educational advancement. His

subject is Why Christian Education. First, because it is the necessary expression of the Christian life. "In Him was life and the life was the light of men". It finds expression in light. Civilization is the outgrowth of regeneration. A missionary is a \$50,000 asset to business in those lands, so recognized by the business blue book. Second, Christian Education aids Evangelization. This is proven by the history of Judson and Luther Rice. It was because Judson knew Greek and studied his Greek Testament that he became a Baptist and foreign missions came to us. Rice produced Columbian College in Washington City and then Judson College in Alabama. Kingly and priestly qualities are developed in Christian Education.

German and Swedish Baptists have prospered more than others in Continental Europe, because they have theological seminaries. Christian education is the necessary supplement to secular education. It can do and will do what secular schools cannot do for the character of our students. Our Baptist and American principles prevent the state injecting the spiritual and moral element. That religion alone supplies. Christian education is necessary to the highest individual efficiency. It gives one a conception of the meaning of life. It must have the Christian element of unselfishness. Baptists are bound to educate. It is necessary to self-government; the ordinances require education because they have symbolic significance and are not mechanical sacraments. Our voluntary principle requires education. Education is the bridge that spans the chasm between what we are and what we want to be.

The president said this Convention concludes with the best attendance he had ever seen. Dr. Gunter spoke of the question before the supreme court as to whether the Baptist property in Jackson is subject to taxation. And in view of this question now pending and the question as to the ability of the Convention to own property at all, he offered a resolution authorizing the Convention Board to have the Convention chartered as an incorporated body. The motion was passed without discussion.

President M. P. L. Love has evidently been in the moderator's chair before, for the business of the Convention ran as smoothly as ever under his hand. We are accustomed to good presidents, but have had none better.

There are bigger conventions in the world than ours, but there is none which gets down to business, sticks to it, and turns it off better than the Mississippi Convention. The brethren managed to be of one mind and to preserve the unity of the spirit in the bonds of peace.

Did you ever hear a man say more good things on one subject than Dr. Greenoe did in his sermon to the Convention. He is bringing things to pass in his own church at Vicksburg and is qualified to speak.

Brother Otho A. Eure has accepted the call of the churches at Como and Crenshaw and begins his work immediately. He gives up his work in the Louisville Seminary and comes back home. He graduated at Mississippi College two years ago.

The Baptists and others of Hattiesburg showed a magnanimous spirit in the interest they manifested and the part they took in the purchase of bonds of the Convention for the budget of Mississippi College. The Banks in Hattiesburg agreed to take \$50,000 of the bonds.

One hundred and seventeen were added to the church at Tupelo during the meeting led by Rev. H. R. Holcomb. Pastor Dickinson describes him as a man of great heart power. It has been the customary thing to baptize somebody at Tupelo every Sunday for several months.

A MATTER OF TRANSCENDENT IMPORTANCE

By L. R. Scarborough

As I write these words I am thinking of the Re-enforcement campaign put on by the Southern Baptist Convention through the Conservation Commission. The Commission at its meeting in June at Nashville set out a suggested organization to the states, associations and churches. This organization has been widely published and almost everywhere set up and the churches are getting ready. It is exceedingly important that the denominational forces throughout the South give vital and emphasized attention to this campaign for the enlistment of new members of our churches in our larger movement. The attention of the brotherhood has been concentrated on the collection of cash for the fall roundup just before the meeting of their conventions. Most of the conventions will meet by the middle of November. It is earnestly hoped by the Conservation Commission and by the state and associational organizations throughout the South that the brethren now will give their attention to his Re-enforcement campaign. It is to begin in November 5th in the one-fourth and one-half time churches; and it is to be put on from November 26th to December 3rd in all the full time churches and all the one-fourth time churches that meet November 26th. The purpose of this campaign is to get subscriptions from all the Baptists not heretofore subscribing, and all those who have come into our churches during the campaign and have not subscribed. Nothing touching the life of the denomination is of more transcendent importance than this matter. It is largely up to the pastors and other leaders in our churches. The State Secretaries have done and are doing their utmost in organization and inspiration for this movement. It now rests in the hands and on the hearts of the pastors and the other church leaders. Surely these will not fail the denomination now. Surely, like they have always done, they will go at this Re-enforcement campaign with vigor and with a will to win.

Having at heart and deeply on my soul all the interests of our Lord's Kingdom, I urge my brothers and sisters throughout the Southland to throw themselves into this campaign for the next few weeks with all the vigor and force of their consecrated powers. We should add at least 10 million dollars to our subscription list from these new members. Nearly 500,000 have come in by baptism in three years and many, many others by letter; and there are many, many thousands that did not subscribe in the original campaign. Let's get these into this great movement with worthy contributions—for their own sake, for the denomination's sake, for the sake of the truth, and for the sake of Jesus Christ. We will sin against any Baptist that does not get into this movement. In many cases if they do not subscribe they will not make a cash offering. Hence, they will be left out and will fail to get the blessing and share in the results of this great advance movement which means so much to the glory of God and the advancement of His truth.

The tracts to be used by the organizing forces, and tracts to be given to the unenlisted, and tracts on the achievements of the Campaign, can be secured from your State Headquarters. Let the brotherhood get these tracts, inform their people and in the Savior's name push this movement out to every Baptist.

It is a matter of primal importance that this Re-enforcement campaign will be set out at each state convention and that a great hour shall be given to the 75-Million Campaign. I urge the brotherhood to pray for, to plan for, and to push this challenging movement to a final glorious success. Christ demands it, the cause needs it, and the suffering, sin-sick world will be largely blessed by its triumphant issue. The Conservation Commission hungers to see every leader in the South at his and her best in this matter for

the glory of Christ and the successful triumph of the Baptist cause throughout the whole world.

BILLY AND HIS PA

(They branch out into interpretation a bit.)

"Pa, the other day when Doctor Broadgage representing the Union Movement was here and preached, I didn't agree with him in some things."

"Son, please don't say that out loud so that the good doctor may get hold of it, he might become discouraged. But tell me confidentially in what you disagreed with him."

"You remember, Pa, how he explained the scripture, 'Rightly dividing the word of truth'. He said, didn't he, that we must divide the Bible up to suit the different people to whom we preach; that there are some parts applicable to Methodists, some to Presbyterians, some to Jews, some to Baptists, and still other parts for Catholics?"

"Yes, that was the substance of his remarks, and I was very much delighted to hear this interpretation of this scripture. No one of us has all the truth, and his method gives us all the same right to find what applies to us, and let the other fellow do the same. Doesn't the Doctor's explanation appeal to you, son?"

"Hardly, Pa. After he preached that sermon, I went and got some comments by scholars who know what the Greek means. I found out something very interesting."

"O, I see, putting yourself against the opinions of a man who is known far and wide for his learning and piety. But tell me what you found out."

"Well, I found out that the Greek word translated 'rightly dividing' means 'holding or cutting a straight line'. And I think it means just the opposite of what the good Doctor thinks it means."

"You are certainly a great scholar, Billy, but go on."

"No, I don't claim to be a scholar, Pa, but I don't see that I haven't the right to find out things for myself."

"All right, go ahead, I'm listening."

"I found out that the words 'rightly dividing' means 'cutting a straight line'. Just as if you were to lay off a line for me to follow with a saw and you should say, 'Now son, cut right along that line.' Now, if I were to start right and when I came to a hard place in the plank, I'd cut around it and leave my line so that it would be easier, you wouldn't like it, would you Pa?"

"Perhaps not, son."

"You remember last spring when we were laying off corn rows and you set the stake up at the farther end of the field, and told me to run directly to that stake, you would have been disappointed if I had dodged rocks, gullies or other obstructions and thus made the rows crooked. I must go straight to the stake, even if I had to remove obstacles."

"Sure, when you begin to talk to me about straight corn rows, you get right down where I live. But go on."

Another illustration. Not very long ago, I was talking to a railroad man and he told me about the branch of the M. P. which runs from Lake Charles to Alexandria. Mr. Watkins was having the road surveyed, and his engineer brought him a print of the road just as crooked as a snake's track. The engineer began to explain that he had to make a bend in the road to escape this difficulty, another, to escape this swamp, and so on. Mr. Watkins listened a few minutes and taking the plans in his hands, laid them down on a table, took a long ruler, placed one end at Lake Charles and the other at Alexandria, drew a straight line between the two points, and said, 'This is the line I want built'. And it was built that way. Now, I think this is what our Lord did. He laid down the great truths of the gospel, and asked his followers to follow them. Presently, some of his professed followers came to the

obstacle of salvation by works, and had to bend around to take that in. I think that was the first great crook in the truth of the gospel."

"I must say, son, that your reasoning sounds good. What else?"

"Well, once the crook was made in salvation by works, and as baptism is a work, the question came up as to how babies would be saved. It is easy to decide that they must be baptized, so we have baby baptism. Then, a man was sick and he repented and accepted Christ, but he was unsaved, and how could he be saved without baptism? The great men decided that pouring or sprinkling a little water on him would save him as well as immersion and thus arose the custom of sprinkling or pouring for baptism. Thus, all our divisions come from men failing to follow the straight course in the truth."

"Son, I see that you are trying to make these good men, such as Dr. Broadgage, out wrong, and I don't like it. I want to be broad and take his view of things. Your reasoning is good, but we must live with others, and can't afford to allow them to think that we consider ourselves right and them wrong."

"But, Pa, don't you think we ought to be loyal to God and to His Word, even if we do cross opinions with these good men?"

"Let us not discuss this further, Billy, for I see you are determined to see things your way. Better get your geometry for a while."

AN OPEN LETTER TO BAPTIST LEADERS

By L. R. Scarborough

Baptists are trying to make Jesus Christ King in three realms—in the realm of the heart by regeneration, in the realm of the human body by a Christly benevolence. They have adopted a large movement covering a period of five years in order to accomplish this desired end. A marvelous success so far has crowned their efforts. The success thus far has been achieved by the strength of their denominational leadership in the general, state, associational, pastoral, and church leadership. There exists nowhere in the world a finer group of princely pastors, of noble lawmen, and queenly women than are today leading Southern Baptist churches and causes. They have been moved to this task because of a deep hunger in their saved souls to carry out the world-will of Jesus Christ, make Him King in every heart, home and life in all the world. God's big hand of provident mercy has been upon their undertakings; and an achievement challenging the admiration of an onlooking world has blessed their every way. With a great unity, with the encouraging blessings of the past three years, with an efficient democratic organization, and a marvelous will to win against industrial odds, Southern Baptists face another special movement called Re-enforcement campaign, closing up December 3rd in Loyalty Week. The purpose of this special movement is to enlist and secure subscriptions for the remaining period of the Campaign from every heretofore unpledging Baptist.

With my deepest soul I urge every leader in our churches, preacher, layman, woman, young people—to give himself without reserve to the successful accomplishment of this worthy task. If the leaders will to win, success is bound to come. If the leaders halt or falter or faint or lie down on the job, to that extent defeat will embarrass Southern Baptists.

Why It Should Be Done

If we get a subscription worthy and noble from every unenlisted Baptist we will aid in the accomplishment of the following things:

1. We will make up for the losses suffered because of death, removal, and financial failure on the part of those already subscribing. This is a heavy loss and our new members and the old ones not heretofore subscribing ought to help to make up this loss.

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ought to help

2. It will furnish a large sum beyond this loss to help take care of the enlarged opportunities and open fields in every line created by the successful campaign already achieved. The 75-Million Campaign has made almost every local situation in the South bigger and created new demands and opened wider doors of opportunity.

3. To secure contributions from these unenlisted members will be a bountiful blessing to them. It will give them the joy of sharing in the great harvest won and to be won. We sin against every Baptist we do not enlist in this campaign.

4. It will revive interest in the Campaign on the part of those already carrying the burdens. They will glory in the united fellowship of this task in their churches; and it will hearten the entire denomination to see our new members lined up in this movement.

5. It will further add to and strengthen the denominational unity throughout the South and help to fortify our already glorious solidarity.

6. It will give us a new opportunity to give out information and inspiration, and will help us to further organize our churches and forces for this advance movement.

7. It will rehearten all of our causes—missions in every form, education and benevolence—and help on the young people's, the women's and the Sunday school forces to large efforts.

8. It will give us a better evangelizing force and will enlist new workers and helpers all along the great Baptist line.

For these and other reasons, as Chairman of the Conservation Commission and as one deeply and vitally interested in this great movement, and as one who loves with my deepest soul the leadership of Southern Baptists, I pray, I urge, I entreat, I implore that this great Southern Baptist leadership give itself full-length and full-strength and with full hearts to this Re-enforcement campaign. Do not leave out a single unenlisted member. Work it vigorously, prayerfully, spiritually, giving information, carrying inspiration, until every Baptist in the South has made a worthy offering to this movement so meaningful and far-reaching to the cause and glory of Jesus Christ. Make Loyalty Week, November 26th to December 3rd, a second great "red letter" gala week for the achievement of Baptists.

RECEIPTS OF FOREIGN MISSION BOARD

From May 5th to November 1st

	1922	1921
Alabama	\$ 15,630.25	\$ 19,552.20
Arkansas	125.00	736.50
District of Columbia	923.33	5,484.75
Florida	5,584.61	7,232.78
Georgia	30,412.80	40,636.70
Illinois	100.00	2,720.00
Kentucky	46,575.01	51,162.40
Louisiana	4,614.90	6,095.56
Maryland	12,860.00	13,610.00
Mississippi	12,706.29	10,684.25
Missouri	16,682.14	6,570.21
New Mexico		\$0.00
North Carolina	28,765.95	29,054.10
Oklahoma	4,588.53	1,560.49
South Carolina	24,650.00	24,112.38
Tennessee	7,944.50	15,143.60
Texas	168.75	367.53
Virginia	55,335.60	59,527.09
	\$267,667.66	\$294,300.54

The contest for next year's Convention was lively between Meridian and Corinth. The committee recommended Meridian, but a majority voted for Corinth, largely on the ground that the Convention had never been to Corinth, and the Convention needs the northeastern part of the state in its business, and these good people need the Convention. But there was a looking back at Meridian which plainly said, "We hope you will invite us again."

HOW EVERY BAPTIST CAN PAY SOMETHING TO THE 75 MILLION CAMPAIGN

By W. B. Crumpton

IS IT A MERE HAPPEN-SO that without conference, all His people of every name, in every clime, are planning at the same time, greater things for their God than was ever dreamed of before? Hastening the King's business seems to be a consuming thought.

Does it not look like we are living in the dawning of the DAY OF HIS POWER?

This great 1919-24 movement looks to the VOLUNTARY CO-OPERATION of Baptists.

That is the way we offered ourselves in the day of conversion. It is the Baptist way, because it is God's way.

Every church entering into this movement will do so voluntarily.

Every cent given will be a voluntary offering.

Though called a "Drive", it is really a pull all together.

The leaders are all volunteers.

Each one has a man's job of his own, but during these strenuous months he doubles up and lays himself out on the greatest task ever undertaken by Baptists.

Another beautiful thing about it is:

IT IS CO-OPERATIVE.

Christ is likened to the Head of the body, all others are members. How perfect the co-operation of all the members!

The churches co-operated in relieving the poor saints at Jerusalem.

All great Christian enterprises, through all the ages, owe their success to Christian co-operation.

Some have suggested: "Baptists can't carry out a great scheme that depends upon voluntary co-operation; they haven't the machinery."

We have all the machinery that a common sense interpretation of the New Testament justifies, and that is all we need.

Another beautiful thing about our Seventy-Five Million Campaign pull is:

IT PROPOSES TO HELP EVERY INTEREST.

Sometimes we have our pet objects. This movement has no pets. Every object gets part of every dollar. The poor man's penny and the rich man's dollar get acquainted and march, like loving brothers, to knock at doors around the world.

I love to think of the merry jingle of coins, mine, with multitudes of others, as they travel 'round the globe.

I can imagine them saying, at missionary doors, in China or Japan, or Africa, or Oklahoma, or at mountain schools, or in Mexico, or in the Tuberculosis Sanatorium in Texas, or at the Orphanage, or at the Relief and Annuity Board, or at our schools to educate poor boys and girls, or the Seminaries to aid the poor young preachers: "We come from a long way. We are a part of the Seventy-Five Million pull. You don't know how glad our owners were to give us away. Some of them cried for joy. All of them prayed for us, and for you. Some of us had a long dangerous journey; but our good owners prayed God to take care of us, and make us a blessing. So here we are; put us to work; we want to be useful. The faster we are handled the better we will like it. Please do not put us in a dark bank, and hoard us, but let us be out doing good every day and every hour."

After all—IS IT A VERY GREAT THING WE ARE ASKED TO DO?

Let's figure on it: Suppose we say about \$5.00 for each Baptist in the South each year for five years.

Are you a banker? The interest on \$60.00 for a year will pay the amount.

Are you a farmer? It will be the value of two and a half bushels of potatoes, or five good hens per year.

Are you a merchant? The value of the cloth in two gingham dresses will not miss it far.

Do you live in the country? Plant a few rows of most anything, and the proceeds will equal the amount asked.

Do you live in town? Keep off the street cars for thirty days during the year, and you will have the needed amount, and be better for having walked.

Are you a smoker? Abstain from cigars two days for each month—only a little self-denial! That will pay your part.

Are you a young Baptist? Keep out of the movies, and away from soft drinks, and see how soon you will have saved the amount.

SELF-DENIAL! Not many know the meaning of the word. Let's practice it, and we will be happier.

WE WELL KNOW THAT MANY WILL NOT RESPOND AT ALL. We are sorry, but leaving half of the membership out, still the amount, and more will be realized.

But, we do not want to win by the few, but by the many for the many's sake.

NOW, INDIFFERENT BROTHER, suppose for this once you come across with your brethren, and see if you don't feel better. What a joy it would be to them, to see you throwing up your hat when the victory's won!

FINALLY let us all imagine our Lord "sitting over against the treasury, beholding".

He said not a word against or in praise of the rich who "cast in of their superfluity", but how he did commend the "poor widow"!

God give us the grace, rich and poor, to cast in for the glory of our Lord in all the earth.

Montgomery, Ala.

The Baptist Sunday School has published the sixth annual vest pocket commentary on the Sunday School Lessons. This is for 1923 and is of course by Dr. Hight C. Moore. It is much in little. With the title Points for Emphasis, he selects the outstanding teaching of the lesson and presents them pithily. Dr. Moore has made a wide and well deserved reputation in this line and this volume is not inferior to any of the others. Besides expositions it contains the daily readings, devotional reading, reference material and departmental topics. Price 40c.

Crannell's Pocket Lessons is the sixth volume of a vest pocket commentary on the International Sunday School Lessons for 1923. Dr. Crannell is a safe commentator and pungent writer, a member of the faculty of Kansas City Theological Seminary. He has furnished the Sunday School lesson exposition for the Watchman Examiner and the Word and Way for many years. There are 200 pages containing the Bible text references, daily readings and analysis. It is published by the Judson Press for 35c.

The Watchman Examiner says that there is a falling-off in the number of theological students, while all other schools are over crowded. This is not exactly accurate according to our observation. There are more theological students in the South, at least among Baptists, than ever before. And there are said to be fewer young men in the medical colleges and probably fewer in the law schools.

Mr. W. G. Mize on the first of November gave up his work as Manager of the Baptist Book Store in Jackson to become pastor's assistant to Dr. J. A. Taylor in the First Church, Brookhaven, Miss. He carries the friendship of all who were associated with him in his former work and the good will of everyone who has had business dealings with him. May his opportunities for usefulness be greatly increased and grace be given him for the important work. He is succeeded at the Book Store by Mr. Roger Hendrick of Leake county, a graduate of Mississippi College, who brings with him a love for work of this kind and commendations for his high character.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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 MRS. R. L. BUNYARD, *1st Vice-President*, Canton
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw
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 MRS. D. M. NELSON, *College Correspondent*, Clinton
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg
 MRS. W. H. DAVIS, *Margaret Fund Trustee*, Jackson

MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson
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 MRS. HENRY F. BROACH, *Personal Service Leader*, Meridian
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OUR MARGARET FUND SPECIALS

Wonder if this is the proper heading? I hope so; and am trusting every single society, together with each auxiliary will put the emphasis on the first word, OUR!

Mrs. W. J. Davis, State Trustee for the Margaret Fund, sends us this information:

Mississippi is requested to assume the care of Julia Spight, and Aurora Lee Hargraves; two daughters of foreign missionaries, who are in college here in the home land. Both received scholarships from our Margaret Fund. But the Fund does not supply them with the needful clothing.

As will be seen from the following letter, each state is assigned certain students to "mother."

Each society that feels so inclined—and we believe the mother and sister hearts of each one will want to do so—will send a cash contribution to Mrs. Davis, who will purchase the needful articles and send the boxes. She hopes to have this fund in hand in plenty of time to get the boxes off before Christmas. She has written each girl to know her special needs; so only worth while articles will be sent; our fund will be wisely spent.

Mrs. Davis' address is: Mrs. W. J. Davis, 640 North State Street, Jackson.

The following letter will be helpful to us in giving out the information concerning this lovely call to our societies.

Oct. 30, 1922.

My Dear Co-Workers:

I am having Mrs. Lowndes send to you a list of all the Margaret Fund Students for this year. Quite a number, you see. How we do rejoice that we are able to help our faithful missionaries with the education of their children.

I am enclosing a list which you will kindly "mother" this year, have assigned at least two to each state and as many as six to others where the children are in school.

I would suggest that you write these and have them tell you of their parents, their ambitions etc., and you will rejoice at their letters. Strive to have your women realize the wonderful privilege that is ours in making more happy and less lonesome their stay in our midst. Remember them tenderly at Thanksgiving, Christmas, Easter etc., for as other boys and girls are receiving packages as tokens of love and remembrance, so these should from our women all over the states. Have the different Societies adopt them as special objects of prayer. Oh how we do need to pray for them, how many temptations await their young lives and those who would tenderly guard and guide are so far away.

Bear in mind your states apportionments for the year and let's go up to our Convention in Kansas City without a single state behind in this matter.

Write to your children, remind them that a quarterly report of their scholastic standing must be sent to you and you send one to me. Also ask if they want to renew their scholarship another year, if so their application must reach me before the Convention next May.

We are a little late in getting the names where the Students are in school, but I trust the delay will cause us to be more busy and in earnest about this great work.

Remember your Chairman is so new and green she wants any help or suggestions from you and above all she wants to know you are praying for her.

I shall love to hear from you and I pray God's blessings on you as you undertake great things for Him this year.

Yours in His Service,

MRS. FRANK BURNLEY,

Chairman Margaret Fund.

Aurora Lee must send her report to the Texas chairman but Julia can send directly to me.

The W. M. U. of Lincoln County Baptist Association met October 5th with Union Hall W. M. S., two miles east of Brookhaven.

The meeting was called to order by our Superintendent, Mrs. S. A. Williams. Opening hymn, "To the Work", was sung by congregation. Prayer was made by Rev. S. A. Williams.

Mrs. B. T. Hobbs led our morning devotional, reading Ezekiel 33rd chapter, stressing our duty as watchmen, and responsibility toward the sinner.

Words of greeting were very beautifully spoken by Miss Margaret Mason.

Mrs. J. A. Taylor responded in very appropriate words.

Mrs. Williams gave her annual address, subject "Sacrificial Service." She stressed the great need of rendering service, in order that all our reports might be uniform. This motion was carried.

The committees on nomination and resolutions made their reports, which were adopted.

Officers for the ensuing year are: Mrs. Joe Mason, Stewardship Leader; Miss Vescie Price, Young People's Leader; Mrs. J. J. Carruth, Mission Study; and Mrs. J. N. Eitel, Personal Service Leader; Miss Margaret Mason, Secretary; Mrs. S. A. Williams, Superintendent.

Mrs. J. M. Wroten, President of New Prospect W. M. S., invited the next meeting of the Association to meet with them, which was very heartily accepted.

Mrs. Bob Purser, President of Brookhaven W. M. S., invited our first county rally to meet with them, which was accepted also. It will meet early in January.

Brother Williams, Moderator of the Lincoln County Association, made a talk urging the ladies to attend the Association, and he also gave us one hour on program for presentation of our W. M. U. work, which was very greatly appreciated.

Mrs. B. T. Hobbs made a motion that the Superintendent and Secretary apportion each society so much for expense of our county work and notify societies of same. This motion was carried.

This concluded our business and each of us were made to feel the deeper presence of our Lord when Mrs. Dan Bohan so graciously led our consecration service. She brought us a beautiful message, using Christians "A Light Along the Road". Song, "Where He Leads Me I Will Follow", was very softly sung by the congregation.

Thus closed a very gracious day and we all went away feeling refreshed after "Being about our Father's business".

The afternoon meeting was opened by singing our W. M. U. song, "How Firm a Foundation."

Mrs. William Reeves led in prayer, asking divine guidance in afternoon meeting.

Devotional was conducted by Mrs. Herman Deen, reading Luke 11:1-13, Lord teach us to pray, discussing under three topics, Faith, Sincerity, Humility. Hymn, "My Faith Looks Up to Thee", was sung by the congregation.

Visitors recognized from adjoining counties. Every W. M. S. President made a few remarks about their local work. We had eight present, therefore we had eight lively speeches, which added greatly to our meeting.

Motion was made by Mrs. Taylor that the County W. M. U. Executive Board make out a suggested report blank and have printed and furnish each society to make their reports unto those who know the joy of serving our Lord. She urged that we give God our best service.

Next came reports of Associational officers. Mrs. Frank Bullock, Young People's Leader; Mrs. Alice Edwards, Personal Service Leader; Mrs. J. J. Carruth, Mission Study Leader, and Mrs. J. A. Taylor, our County Stewardship Leader. All of these splendid workers gave good reports. Mrs. Williams then gave her report, which was the best ever given in the history of our Association.

After the committees on nomination and resolutions were appointed, Mrs. Dan Bolian led in prayer and we adjourned for noon. The Union Hall ladies served a lovely, good old fashioned dinner. After an hour of social fellowship and feasting we reassembled for our afternoon session.

The resolution to issue \$250,000 bonds for Mississippi College and the purpose to start the two colleges for women on the road to standardization met with hearty approval and support. Certain good banks in the state immediately subscribed for nearly a hundred thousand dollars worth of the bonds and the rest is being rapidly taken up. They have the backing of the whole denomination in Mississippi and individual limited endorsements. Those who wish these six per cent bonds may apply early to Mr. D. M. Nelson, Secretary of the Baptist Education Commission, Jackson, Miss.

One of the preachers in the state sent us a letter which he received from a man in Shanghai, China, asking for Christmas gifts for Chinese children, or money to purchase them. This man in Shanghai is not one of our Baptist missionaries and is unknown about this office. If you have money to give to missions it is better to give it through our Boards whom we know and who make reports of all they do and the money they receive.

We are indebted to Brother R. L. Breland for the report of Thursday morning's session of the Convention.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

DURANT B. Y. P. U.'s STUDY WITH MISS MORGAN

During the Week Oct. 29-Nov. 4th the Durant young people held their Study Course. Miss Sallie Paine Morgan was with them to do the teaching and that means that there was something going on during those days. The Juniors met in the afternoon and the Intermediates in the evening, taking two forty minute class periods with a social period between. There were 42 to take and successfully pass the test on Friday evening, and the B. Y. P. U. was A-1 at the close of the week, and say they are not going to fall below that again.

GREENVILLE OFFICERS

The new officers for the two senior B. Y. P. U.'s. of the Greenville church as reported by the president of Union No. 2 are as follows:

Union No. 1: President, Edgar Farror; Vice-President, Walter Shepherd; Secretary, Mrs. Lilly Belle Goodwin; Treasurer, Herbert O'Hara; Corresponding Secretary, Lessie Oglesby; B. R. L., Mamie Johnson; Chorister, Tobe Wood; Reporter, W. N. Crutcher; Group Captains, Estelle Swinney, Susie Mae Lawton, Sallie Shoffner, Lena Callaway.

Union No. 2: President, Inis McMillan; Vice-President, Frances Shepherd; Secretary, Sadie Allen; Treasurer, Lucille McCool; Corresponding Secretary, Ethel Byers; B. R. L., T. A. Middleton; Pianist, Frances Shepherd; Chorister, Ray Wood; Reporter, Earl Dennis; Group Captains, Edward Lenz, Annie Wright, Mollie Cox, Inez Higgs.

We notice here two officers not called for in the Standard of Excellence, the Reporter. This is a needed officer in every B. Y. P. U. and we congratulate these two unions for their spirit to keep the work before the people.

POPLAR SPRINGS, MERIDIAN

The Poplar Springs church has recently organized a Junior B. Y. P. U. This is the result of a few weeks in the community of Miss Ethel Parker, who is teaching in the school near this church. Miss Parker, as you remember, was one of our summer workers, proving her ability and zeal by her untiring efforts for the B. Y. P. U. work in her own county, and she carries the spirit with her wherever she goes. This Junior Union will be a good one and has for its officers: Leader, Mr. Fred Gorden; President, Sullivan Walker; Vice-President, Murry Ward; Secretary-Treasurer, Katharine Still. The organization was reported by the Secretary, Katharine Still.

INCREASE FOR THE YEAR

At the State Convention meeting with the Grenada church last week the B. Y. P. U. department made the following report showing a good increase in work and interest during the year just ending. You were helpful in making this report possible if you have been faithful even to your own local union, and we are indebted to many who went out of their way to help some other church either to organize or to strengthen their already existing B. Y. P. U. We take this means of thanking you for your co-operation, and ask that you help us make the year we have just entered even better than the one just closed.

Increase in B. Y. P. U.'s, 20%.
Increase in unions 100% in Bible Readings, 234%.
Increase in Giving to church, 80%.
Increase in membership, 20%.
Increase in awards for Study Course, 63%.

This report shows that the biggest growth was in Daily Bible Readings, and second in Giving. These certainly prove the fact that the B. Y. P. U. is the "Training Service of the Church" and where properly fostered by the church yields fruit an hundred fold.

SUNDAY'S LESSON

Is your program ready for Sunday? The lesson is a Missionary Lesson on Home Missions. This ought to be as interesting a program as we have had this year. Do not fail to use every bit of the additional material given on page 60-61 of the Quarterly, and it isn't too late to arrange to use the material in the Home and Foreign Fields. Make it worth while, invite some of the older members of the church to visit the B. Y. P. U. that night, that lesson will help any member of the church. Make a poster as suggested and put it in the vestibule of the church.

THE NEW ZION B. Y. P. U.

In response to the invitation: "Airplane trip around the world", etc., we had a good number of visitors present to witness the missionary program which was rendered well by the selected group. In addition to this we had a paper read on "The Origin of the B. Y. P. U." by J. W. Taylor, also a special song by Lucile Thornton and Rubye Taylor.

The following Tuesday night the social committee gave a Hallowe'en party at the President's, Mrs. S. J. Eady's home. We had plenty of ghosts, two negroes and an old witch to entertain us.

There were about seventy (70) present, including our beloved pastor, Brother J. C. Parker, with his family. The last thing on the program was punch and cake, served by

our two charming teachers, Misses Lennie Jones and Florence Strahan. It was a happy occasion for us all.

RUBY TAYLOR,
Corresponding Secretary.

SOUNDS GOOD

Jackson, Miss., Nov. 14, 1922.

Mr. N. T. Tull,
Chairman Baptist Day,
Mississippi Centennial Fair,
Jackson, Mississippi.

Dear Sir:

I am sure you will be interested to know that the recent State Fair made slightly in excess of \$9,500.00. This is indeed remarkable, when it is remembered that heretofore the Fair has shown an annual loss of from \$2,000.00 to \$10,000.00. You will be interested to know that Wortham's Carnival, and others who made all the Fairs from Toronto, Canada, state that our Fair was the best on the circuit.

I wish to thank you and the great denomination that you represent for their interest in the Fair, their great exhibit, and the wonderful parade and great crowd that came on Baptist Day. The idea of having a Baptist Day was a great asset to the Fair, and from the many expressions of approval I have heard, I believe the people generally believe it to be a step in the right direction for the churches. I hope that you were so well pleased that you will make Baptist Day an annual event at the Mississippi State Fair.

Yours very truly,
WALTER A. SCOTT,
Mayor.

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by A. Maude Royden

Miss Royden is supremely interested in the opportunity for women in the changing order. The fact that she is to lecture in many parts of the country next year adds interest to this book based on her addresses given at the National Convention of the Young Women's Christian Association. Gift Edition \$1.50. Price \$1.25.

THE POETRY BIRTHDAY BOOK—A CANTICLE

OF THE YEAR

by Elvira J. Slack

Every child is born under some guardian star. Every month, therefore, has been given some particular "magic" and you are to look carefully on the fly leaf of your birthday month in order to find what is your good luck penny, your spiritual heraldy. How could November have the same good-luck as June! Price \$1.25.

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Education Department

D. M. Nelson, Educational Secretary

RESOLUTION

Passed by the Mississippi Baptist Education Commission, November 9th, 1922

Whereas, it is the judgment of this convention, after careful, serious consideration, that the proper development and progress of many of the causes fostered by the denomination may depend largely upon the Christian education of our rising young manhood and womanhood, and that our denominational colleges should be made adequate in their provisions for such education; and

Whereas, the situation of our colleges is becoming more embarrassing from year to year as the result of the organization of the Southern Association of Colleges and Secondary Schools and the laudable efforts of that organization to raise the standards of education and of educational institutions generally; and

Whereas, in order that our colleges may be able to continue to compete with those affiliated with said Association, it is imperatively necessary that their standards be raised as soon as practicable to that prescribed by the Association; and

Whereas, it appears from the information in hand that Mississippi College is qualified for membership in said Association, except as to endowment and can become a member of said Association by increasing its endowment to \$500,000; and

Whereas, it appears from the information in hand that the standards of Mississippi Woman's College and Blue Mountain College should be raised to what is termed the "Approved Class" of colleges in the rules of said Association in order that they may be able to compete with the schools and colleges affiliated with said Association in this state, and that, in order to place them in such class, it is necessary to supply them with the sum of \$10,000 each per annum to be used in securing the faculty and supplying other things required by the rules of said Association, and pledge to proceed to meet the requirements qualifying them for membership finally in said Association; and

Whereas, the maintenance and growth of the work of the denomination imperatively demands, if we would go forward rather than backward, that the endowment of Mississippi College be immediately raised to \$500,000 so as to qualify it for membership in said Southern Association of Colleges, and Secondary Schools, and that the proper provision be made for placing the said Mississippi Woman's College and Blue Mountain College in said "Approved Class" of colleges of said Association by supplying them the sum of \$10,000 each per annum to be used in meeting the requirements of said Association pending their quali-

fication for membership therein, and pledging the Convention to take such future action as may be necessary to qualify them for ultimate membership in said Association, therefore

Be It Resolved, by the Mississippi Baptist Convention in annual session assembled, as follows, to-wit:

First. That the Baptist Education Commission of Mississippi negotiate and sell its bonds bearing interest at the rate of not exceeding six per centum per annum payable semi-annually, in the sum of Two Hundred Fifty Thousand Dollars (\$250,000), the proceeds of the said sale of such bonds as and when received to be paid over and delivered to the Treasurer of the Board of Trustees of Mississippi College to be henceforth and forever invested as a part of the endowment of said Mississippi College.

Second. That said Education Commission either as a body or acting through its designated officers or members, be and is hereby given full and complete authority and power in reference to the denominations, maturities and form of said bonds, and to determine every other matter and thing which may arise that is necessary and expedient in the issuance, execution, and negotiation or sale of said bonds, and said Commission shall have all the authority, rights and power of this Convention in that behalf.

Third. That the full faith and credit of the Mississippi Baptist State Convention is hereby irrevocably pledged to the prompt payment of said bonds and the interest thereon, as and when the same shall become due, and the said Education Commission is hereby directed to withhold from the share of the Mississippi College in the receipts from the 75-Million Campaign, and from any share that may be allotted to said college from the receipts of future campaigns, while any of said bonds are outstanding, a sufficient sum to pay principal and interest of the bonds.

Fourth. That in order to make said bonds more attractive and salable to banks and financial institutions as an investment of trust and other funds, the said commission is authorized and empowered to take limited individual guaranties of such persons as may be willing to execute the same, which such guaranties shall be additional security for said bonds, and this Convention now and irrevocably pledges itself to the individuals who execute such guaranties under the same. Said Commission is further authorized to provide in said limited guaranties that should any person executing same be called upon and required to pay as much as the principal of one of said bonds, then that the Commission will deliver to such persons its certificate of indebtedness for such amount, which certificate shall mature in one

year from its date, and bear interest at the rate of six per cent per annum from its date.

Fifth. That said Education Commission be and is hereby authorized empowered and directed to provide, out of the 75-Million Campaign Fund allotted to the Woman's College and Blue Mountain College in its discretion may be deemed best, the sum of \$10,000 per annum for said Mississippi Woman's College and \$10,000 per annum for said Blue Mountain College and to pay over said amounts to said colleges respectively, to be used by them in securing faculties and meeting such requirements as will enable them to be admitted to such "Approved Class" of colleges, this provision to remain in force temporarily and until a campaign can be inaugurated and the last named colleges standardized as herein provided for the said Mississippi College. This paragraph of this resolution is not to be understood as changing the pro rata distribution between the colleges arising from the 75-Million Campaign as heretofore ordered or as committing this Convention to any prorata distribution that may be hereafter inaugurated.

Sixth: That with the expiration of the 75-Million Campaign it is the purpose of this Convention to inaugurate plans of sufficient proportion to enable us to provide funds for all phases of the denominational work, and that such part as deemed advisable of these funds which shall accrue to Blue Mountain and to the

Woman's College from the portion allotted to Christian Education out of the sum total raised, shall be used toward the standardization of said colleges, and that these plans be continued until qualification for standardization has been perfected.

TAKING A DARE

By Jennie N. Standifer

Early one morning in July, Cara Mills and Elsa Dean, clad in long rain coats which covered their bathing suits, walked along the beach of the Mississippi Gulf and discussed the merits of certain points of a moonlight beach Stunt Party.

"Here is an ideal place," cried Cara, stopping near a private pier and pointing to a stretch of smooth sand.

"Fine," agreed Elsa, "but who will clear it of grass and sand spurs?"

"I don't know. All of our class of high school boys have jobs through summer vacation except Aubrey Burford and his city cousin, Reggie Alston. They could not be trusted to do anything. They've played practical jokes until the boys and girls dread having them around. Then we must have the drift wood gathered and heaped for the bonfire."

"And they would not do such work, I'm sure."

"Of course not. Besides, we are not going to invite them to the party."

"Aubrey's mother will be wounded. He is her only child and she is a

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CINCINNATI

widow. And Reggie is her dead sister's child. We must ask them for Mrs. Burford's sake, Cara."

"Never," declared Cara with a frown. "I despise those conceited, mischievous, jelly bean snobs. Remember how Aubrey boasted of his high grades in school last year, and the doggerel verses and parodies he wrote about the girls? He was afraid of the boys. And don't you remember the comic cartoons Reggie regaled us with every morning? Invite them! No indeed. They would spoil our fun throughout the evening."

"Come out on the pier and we will have our swim before that cloud reaches here. We can decide about Aubrey and Reggie later."

They entered the dressing room at the end of the pier, hung up their rain coats, took off their shoes and prepared for swimming.

"I would like to swim out to the diving stand this morning," said Cara as she pulled on her bathing cap.

"That stand is almost a mile from shore, and a blow threatening. It would be a risk," cautioned Elsa.

They came out on the small platform of the dressing room to find two slender young boys standing in the water near the steps.

"Those hateful boys," whispered Cara. "Always where they are not wanted."

"Dare you to swim to the diving stand!" shouted the smaller of the boys. "Double dare you!"

"We don't care to swim out there, Aubrey," replied Elsa frigidly.

"Fraid! Fraidy cats!" cried the boys in chorus. "You're no swimmers. Can't take a dare!"

Cara and Elsa prided themselves upon being athletic girls and expert swimmers. They knew that Aubrey had recently learned to swim, and suspected that Reggie had only had experience in city swimming pools.

"Let's take the dare and cure them of conceit," suggested Cara in a low voice.

"All right," agreed Elsa.

"We will take your dare, boys."

The girls plunged into the water and had almost reached swimming depth when Elsa called out:

"My feet are cramping. I must go back."

"She's afraid. Fraidy cat!" yelled Aubrey.

"I'm not," retorted Elsa sharply. "You go on, Cara, and show them how to swim."

"She will be turning back before we get half way to the stand," sneered Aubrey.

"Wait until I help Elsa to the pier and I'll show you."

Cara assisted Elsa to the pier, and was soon side by side with Aubrey and Reggie. For a while all went well, although the waves were white capped and they were swimming against the tide. Half way to the diving stand Aubrey began to lag behind.

"The waves are getting higher," he called, but kept on swimming.

Harder and harder blew the gale and higher and higher dashed the waves.

"Let's go back," at last cried Au-

brey. "We can't make it to the stand."

"I can," declared Cara. "Come on, if you're game."

A moment later she turned to look at Aubrey. His face was strained and deathly white. His strength was exhausted, and the diving stand still a hundred yards ahead. The shore was almost a mile away.

"Push on—push on, boys," the girl urged. "You must rest before we swim back."

"I can't—I'm going to sink," wailed Aubrey.

"Put your hand on my shoulder and hold on," commanded Cara.

They were within less than fifty yards of the stand when Reggie began to drop behind and whimper:

"I can't swim any further."

"Don't be a slacker, boy! Keep on—Keep on! We're almost there," encouraged Cara.

To her horror she found that pulling Aubrey against wind and waves had spent her own strength.

"I must make it to the stand," she thought. "They will drown unless I do—and it's partly my fault that we are here." She plunged forward again, urging Reggie to follow. A few more strokes that took all her strength, and her tired arms grasped a pillar of the stand. By a mighty effort she climbed on the platform and then helped the boys to safety. She sank down breathless, thankful that she could rest. She was roused from her sense of security by Reggie asking:

"How are we going to get back?"

"We'll wait until the tide turns, and we can wade a good part of the way," answered Aubrey hopefully.

"But we can't wait here. The water is rising fast, and will soon cover the stand." Reggie's voice was full of anxiety, although he did not know the real danger.

The stand was swaying back and forth, and Cara awoke to the fact that any moment the increasing gale might sweep them into the Gulf.

"Let's stand up and try to signal Elsa to send us help," suggested Cara. With difficulty they stood up, and shrieked at the top of their voices. Cara waved her bathing cap, and again they called "Help!" but no response came from the shore.

The stand was covered by a foot of water, and Aubrey, boy that he was, began to cry, and ask tremulously:

"What can we do, Cara? Can't we get back to shore?"

Cara was thinking at lightning speed. Into her mind came the thought: "I could save myself without incumbrances,—but—would I ever know peace or happiness if I left these boys to make their way without help? What could she tell Aubrey's mother? Suppose they should be rescued—what would they think of her in after years? Aubrey's and Reggie's faults seemed so trifling when death stared them in the face. How gladly she could pardon all their mischievous pranks and overlook their conceit if she could only take them back to land alive!

There flashed into her mind the remembrance of a swim with her big brother, when a sudden squall

made the water very rough. The tide was shoreward, and he had taught her to ride the waves. It was their one chance for life, for breakers were coming over the stand with such force that they could not cling to the planks much longer.

"Listen, boys!" she cried above the roar of the water. "We will ride the waves until help comes. I'm sure Elsa has gone for help."

"I'm cold," whined Aubrey.

"So am I," replied Cara, "but I'd be ashamed to give up. Come on or we will be swept off the stand and separated."

"I'm afraid," objected Reggie.

"Pshaw! Be a man, and make a try, any way, boys!"

They waited for an oncoming wave and slipped into the water, were carried a dozen feet by its force.

"Swim until the next wave comes," called Cara. "It will warm us up."

They made good headway for some distance, and then Aubrey cried out that he was freezing.

"Kick and paddle faster!" advised Cara cheerfully. "Dare you to beat me to shore!"

A great wave dashed them forward, and again they began to swim.

The roar of wind and water increased. It came to Cara that they were being driven by a storm. Should the wind veer to the east or to the west, it meant certain death unless some unexpected rescue came. She must save those boys if it cost her life—and life was sweet.

She swam on steadily, calling encouraging words to the boys, but she soon noticed that they were lagging, and, horror of horrors! Her own strength was going.

"Push on! We're more than half way in," she gasped hopefully, as her breath came shorter and her limbs began to stiffen from cold.

"I'm giving out," cried Aubrey.

She believed she had reached the limit of endurance, but looking back into their pale, frightened faces, she urged bravely:

"Come on! Almost there! Don't lose morale."

By a mighty effort they rode the next wave, but in her heart she was saying: "I can't go any further. Lord save us!"

A shout came from ahead of them, and then—all went black and her limbs refused to move.

When Cara opened her eyes she lay on the beach, and her mother and Elsa were rubbing her vigorously. A crowd had gathered, and in the midst stood Aubrey and Reggie, with rain coats around them. Aubrey was boasting proudly:

"I tell you Cara Mills is the bravest girl, and the best swimmer on this coast, or any other coast. I'd fight a lion for that girl."

"Fight a lion for her? That wouldn't be anything. I would walk over red hot ploughshares every day in the week for her," declared Reggie. Then he added thoughtfully: "If she asked me to, and it would accommodate her."

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ACROSS THE ANDES INTO CHILE

By J. F. Lowe

On Monday-morning, August 28, we were up before day, and in company with Brethren Fowler and Freeman started with luggage for the Mendoza Station of the Transandine Railway. This is the starting point for the climb up the Andes. Snow had fallen during the night and was falling when we bid farewell to the dear friends and started up and onward to Chile. The mountains were covered and the banks of snow through which our train made its way became thicker until they rose to the top of the coaches, and were shaved by the windows. The railroad company, true to custom in all South America, seemed to think it unnecessary to heat the train, although it was to rise to a height of nearly 11,000 feet and thread its way amidst snow banks and icicles. The traveler must simply make the best of it. One hears of how people have accumulated chilblains on their feet and often on their hands from such exposure to the cold. For us there was some discomfort, but by the use of a steamer rug and overcoat we protected ourselves against serious consequences.

The scenes along the way were worth all physical discomfort endured. Such grandeur and beauty as greets the eye at every turn of the tortuous rails! Such peaks, cliffs, precipices! Such geological formations! Such surprises in animal and architectural resemblances! Some grotesque, some beautiful, some majestic, all wonderful! Such heights and depths! Such enchanting glens, fastnesses, gorges! The transandine Railway is one of the world's marvels in engineering, but the dizzy heights, sharp curves, steep grades cause one to brace his nerves a bit, especially when making the descent. Some travelers become severely nauseated in making the high ascent. The Andes are barren and being of volcanic origin are by slow decomposition and fanned by strong winds fertilizing the plains of Argentina and the inter-mountain valleys with their ashes. There will probably be no waste of soil in the adjacent irrigated districts for thousands of years to come.

We reached Los Andes about 7:30 in the evening, and were cheered by the greeting there of Brother J. L. Hart who had come up to meet us at the point where we had to change coaches and transfer baggage and might need the help of an interpreter in dealing with customs officers, etc. We had supper at the hotel and then proceeded on our journey to Santiago where we arrived about 11:30 p. m., and found rest in the home of Brother and Sister Davidson who are in America on furlough. The next morning we began our survey of missionary conditions on the west side of the continent.

Santiago is a comely and interesting city of 600,000 inhabitants, the Capital of Chile. It is located in a beautiful and fertile valley with the

snow-covered Andes looking down upon it. Like all South American capital cities it gets more than its share of public taxes for local improvements. There are many noble piles in the architecture of the city, and its parks, monuments, etc., show the Latin taste for art and the artistic. One is also quickly aware that the Chilean is a high average of the South American and that English and German as well as other European and near-European influence is considerable hereabouts. In this great capital with its beautiful public buildings and many expensive cathedrals situated as usual on public squares, Baptists have one piece of property which including the ground and church building cost less than \$200. In Buenos Aires, the Capital city of Argentina, three of our nine churches have houses in which to worship, and one of these is located between two horse stables. The Roman Catholics have more money invested in the stature of the Virgin Mary set upon a high hill overlooking the city of Santiago and so illuminated at night as to be visible from every point of the city and for many, many miles beyond, than Southern Baptists have invested in all their work in all the cities of the two nations of Argentina and Chile. Idolatry is an expensive business and a free gospel makes it possible and sometimes tempts those who have enjoyed its rich benefit to be penuriously economical in the work of propagating it. The above facts which can be duplicated many times in other cities ought to cause our people to reflect before starting to erect more great buildings of one sort and another in America while these needs are unmet on the foreign fields. Our missionaries are put at such disadvantage before the ripest opportunities for missionary advances ever presented to a people.

The present Baptist centers of influence for Chile are Santiago, Concepcion and Tomuco. In all we have about 2,000 Baptists in the nation, our principal strength being in the South. Methodists have their principal strength in the North and Presbyterians in the Central part of Chile. Methodists have a membership of some 2,500 and the Presbyterians some 1,200. Methodists and Presbyterians have far larger investments than Baptists. They have a Union Seminary in Santiago, but all does not run smooth. Calvinism and Armenianism do not pull even traces.

In Concepcion a city of 60,000 people, we have one piece of property, a residence for the missionaries, Brother and Sister Moore, although we lack money with which to finish the house. We have two church organizations, both of which are without houses. There is one independent church, the pastor of which supports himself by labor with the little his people are able to contribute to his living. We had delightful entertainment here in the home of Brother and Sister Moore.

Temuco has 40,000 population. Here we have started a girls' school, the unfinished building for which will be entered by the time this

reaches the reader. Misses Graham and Brower, nobly re-enforced by the daughter and granddaughters of the venerable and beloved pioneer-man, Brother MacDonald, are laying the sure foundations for a great and beautiful work in this school. It is a pity that there is not money with which to complete the building which could be filled to the limit at once if it were ready for occupancy. The future of the school is bright with promise. Brother MacDonald, the irrepressible Scotchman and dauntless champion of the faith is rendering his best service, which is heightened by his gracious wife whom the younger missionaries affectionately call "Mother MacDonald."

Brother J. L. Hart, who moved to the Chilean field from Argentina a year ago, is finding a place of great usefulness in evangelistic work and in the training of some of the young

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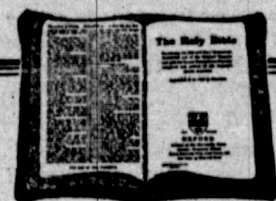
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preachers and in giving instruction to pastors during the rainy season. There are some two months in the winter which make evangelistic work almost impossible. Brother Hart is using this time of comparative leisure for substantial courses of instruction with the pastors and evangelists, and one is impressed that this sort of institute has great value for mission field workers. I should like to see the work of our theological schools on mission fields supplemented everywhere by institute work of a similar character.

Conferences upon the Chilean work were held at Tomuco. The missionaries and many of the native pastors and workers gathered here, and we had heavenly days together. We could write columns about the fellowship in the home of the Harts and seasons of devotion with the Chilean brethren. The preaching services at night were blessed of God. After the close of the last service, a list of forty names was handed us of persons who had professed faith in the Lord Jesus Christ as their Savior. The God of peace keeps each of His servants in this field!

The McGavocks, who were appointed at the Jacksonville Convention, arrived during our Tomuco conference and were given a warm, hearty welcome. We anticipate good work by these new missionaries. They will for the present occupy the house in which Brother Davidson lives in Santiago.

Following the conferences at Tomuco and with grateful and tender memories of the missionaries there, we left, saying farewell and waving salutes at the station and from the train, for Valparaiso where we were to embark on September 8. The journey up the valley which lies between the Andes and the mountains which skirt the sea was a pleasant one. Herds of cattle, fields of alfalfa, blooming acacia, and great banks of California poppies which an enthusiastic Californian had sown from the car windows, numerous mountain streams hurrying to the sea, and the snow-capped Andes looking down upon this smiling valley, combine to make up scenery to charm and enchant the dull-est soul. On the steamer Ebro of the Royal Mail Line we steamed up the west coast stopping for cargo of copper, nitrate and tin, furnished by Chile, Bolivia and Peru. The stop at Callao gave us time to visit the Capital of Peru, to see the bones of Pizarro in the great cathedral there, and to examine many remains of the old Inca civilization and the later Spanish history of the land. We steamed North to Balboa and then through the Panama Canal, thence up the East coast and to Havana where, having decided to shorten the journey by three days and save some \$40., we left the ship and took another for Key West, and thence by rail to Richmond and the loved ones and the loved work. Two days before we left on this trip in May Mrs. Love had suffered a broken arm and severely fractured elbow which had consigned her to the hospital and intense suffering

in our absence. It was good in the providence of God to be back to cheer her a little, if possible, and to reenter, with the brethren of the homeland, into the work of setting our great denomination in right relation to the Kingdom of Christ and of setting up that Kingdom in the nations which are waiting for and ready for the gospel of Christ. The South American Republics are among the readiest nations on earth, and present now sublime opportunity for conquest in the name of Christ, of Latin civilization for help in world redemption. I crave passionately the gift to make my brethren and sisters see how great and how pressing is this opportunity.

In these articles we have dealt in narrative of missionary journey and conferences. We shall hope to find time to write subsequent articles dealing with characteristic features of South American civilization and missionary opportunity.

Coffeeville

We have gotten nicely settled in the pastor's home, and feel we have settled in the midst of some of the Lord's best. Our parsonage was occupied when we arrived three weeks ago, so we rented furnished rooms. But when we started to move into them we felt that the landlady had rented one of our rooms for a grocery store, as we found the room literally filled with groceries and canned goods. It certainly was a good "pounding". Our first Sunday with the church was a delightful beginning. Three were received by letter and two for baptism. The first one to offer himself for baptism was the pastor's little son, Ralph. He is nine years of age. Then at the evening service one of our Sunbeam girls offered herself for baptism.

We have just about all the money paid in to build two more rooms onto the pastor's home. Electric lights are being put in in town, and we have our fixtures already in place in the church, thanks to the women.

The pastor gives the first, third and fifth Sundays to Coffeeville, and is open for work for the second and fourth Sundays, thereby filling all his time, and we hope to get other churches as near us as possible, so that we may the better pastor them.

We expect to hold a series of meetings of ten days or two weeks, hoping with the pastor preaching and home talent in charge of the music to have a quiet, earnest, and deep and abiding work of God's grace. This meeting will be held just after the Convention, or perhaps just after Thanksgiving.

The pastor's desire is that in all things scripturally and denominationally these people and their pastor may be always ready to answer "Here Lord am I, send me."

B. C. COOK.

Stonewall

We wish to express to our many friends our sincerest thanks for deeds of kindness shown during the serious illness and operation of our dear wife and mother, who has been restored to health and home again.

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A LUBRICANT—NOT A LAXATIVE

EDISON'S PLAN TO LOWER THE COST OF LIVING

Wellesley Hills, Mass., November 11, 1922.—Thomas Edison has submitted to the staff engineers of The Babson Institute his plan for stabilizing business and breaking the backbone of the High Cost of Living. He has authorized the following popular description of his theory.

With characteristic audacity, he goes to the heart of economic life. He proposes to afford the ordinary consumer cheaper commodities, to furnish the producer with ready capital and security and to eliminate such parasites as unnecessary middlemen and dishonest speculators—by establishing the government as the country's great Middleman and by making ordinary commodities as well as gold the basis of currency.

The Government on the Job

Sometime ago, at the suggestion of Henry Ford and others, Edison devoted himself to study the causes of economic unrest. His solution of this momentous problem is now under the scrutiny of the ablest economists and business experts at Wellesley.

His plan is simple and startling. He would have the government list some forty basic commodities, such as cotton, corn, copper, coal, wheat, flax, iron, and then taking the prices of the last twenty-five years as a basis, establish an average price for each. This price he would have determined in terms of gold and called a unit or a dollar.

He would have the government take over or establish great warehouses and storage plants. When the producer is ready to market his product he brings it to the agent at the government warehouse, who gives him a certificate covering his whole deposit and at the same time pays him half of the value of the deposit, as computed on the 25-year average basis, in cash. The government then stores the product.

When a dealer wants wheat, coal, cotton, or any other commodity he buys the producer's certificate on the market; he presents it at a warehouse, pays the government back the money advanced, and takes the product away.

The government-fixed average price safeguards the producer from the ravages of dishonest speculation. The half-value payment he receives from the government affords him a ready capital. The certificate he receives is put on the market subject to the ordinary laws of supply and demand. But the certificate does not depend on the gold in Treasury vaults but on the commodity in the warehouse. In one sense the Edison plan is a return to the ancient system of barter as far as the complexity of modern life will allow.

How the Farmers Would Find It

Unit money in the Edison plan is not money in the popular conception—that is, metal money or money with a metal basis. The day when metal furnished the most exclusively practical basis for a medium of exchange as well as a measure of value has, according to Edison, gone by. His money would still be de-

termined in terms of gold. But instead of gold in Treasury vaults being its only basis, you would have wheat in the Government bins, coal in the Government pits, rice in storage, cotton in the warehouses, etc.

"All articles deposited in the warehouse," said Edison, "bear the same ratio when loan of unit money is made, only one kind of unit money is issued together with the deposit certificate.

"Suppose a farmer puts in the warehouse 1,000 bushels of wheat graded by the Government as No. 1 Red. The average price for 25 years of this grade, including high war prices is, say \$1.00 per bushel. The farmer is given \$500 in unit money—he then can hold his wheat by means of his certificate until he thinks the price is satisfactory and thus be independent of the speculators who now set the price ahead months before the crop is reaped. This certificate is bought on the exchange, at market price now, say \$1.15 for No. 1 Red. The farmer would get \$650—as the wheat is higher than the 25 year average. If, on the other hand, it was selling at 96 cents he would only get \$460.

"But the unit money would not vary. It would always be the same, because wheat would not be likely to be sold over a period of one year for 59 cents. In other words, the certificate or equity would have to be valueless to impair the value of the unit money.

"The averages are changed every year, a new year being added and the earliest year of the 25 is dropped.

Backing Up Gold

"In 4 or 5 years the 25 year average would be less than the three year high war prices will bring the average down so if wheat sold at even 59 cents it would not impair the value of the unit money.

"If a person wants peanuts he buys peanut certificates or if he wants rice he buys rice certificates, or anything else which the Government accepts for storage; hands in the certificate and the amount of unit money loaned, and the commodity is at his order for shipment. The unit money you notice is common to all articles.

"The unit money cannot fluctuate. The capacity or possibility of fluctuation is entirely transferred to the certificate which is subject to the prices due to supply and demand.

"It is not necessary for the government to pass any laws legal tender or otherwise with unit money.

"This unit money together with gold for paying foreign balances might well be the basis of our currency. The business of the world is rapidly increasing; in a few years a single commodity like gold will not be sufficient.

"If it were not for the War we should not have probably more than 40% of our currency backed by gold and even that subject to being partly taken away from us. We should have behind every paper dollar commodities of the warehouses type, including gold worth more than one dollar on forced sales.

"As most of our business is done with credit money which is also

based on credit and commodities, there seems to be no reason why the present Reserve Bank and system should be disturbed. The commodity or unit money could be made the legal reserve instead of gold alone.

Taxes to Build Warehouses

"You note that unit money is redeemed and again paid out probably every fifteen months. When wheat and cotton comes into warehouses unit money is issued in huge amounts just when needed by the farmers. This automatically solves the banking problems which now arise at peak demand, for currency expansion and contraction of unit money can never do harm. There is not any illusion in it. It can't stay out because they must have the unit money to get their cotton or wheat out.

"Again, these commodities are quick liquidators. The certificates can be sold on the Exchange by telephone.

"In books on the history of banking, I find for eight centuries it's the same old story—'Suspension of Specie Payments.' This need never take place in an agricultural country. There are a number of administrative details, such as, if the stored material is not removed within the time allotted the same will be sold at public auction. The equity after storage charges is placed to the credit of the owner as shown on the duplicate certificate.

"The warehouses are to be built gradually over a period of years by money received from taxation. The warehousing charges include depreciation and 5% interest on the cost of warehouse and handling machinery."

Knocking the Bottom Out of Coal Prices

In the light of current events, the working of Edison's plan in regard to coal is interesting.

A coal producer would mine a ton of coal. The government gives him a certificate for one ton of coal and pays him half of its value, on the 25-year-average basis, in cash. This enables the producer to mine coal every day the year round, practically financing his operation on the money the Government turns over to him every day.

Now, a buyer wants 100 tons of hard coal. He purchases certificates for 100 tons on the open market at the prevailing price which has been determined by supply and demand, turns these certificates into the government with the amount of unit money that has been advanced on them and the government delivers 100 tons of hard coal to him from the nearest reservoir. He in turn delivers this to your house, adding a reasonable charge to his cost for shipping and handling.

The Speculator Squelched

The result, in general, would, be this: A ton of hard coal today costs about \$6.60 at the mine—a cost which would be reduced by the steady operation allowed under the Edison plan. The average freight charge is about \$2.50 a ton. The actual net cost of coal should be about \$10.00—which it would be under the Edison plan. But today it actually

IN MEMORIAM

Mr. J. H. Brown

Mr. J. H. Brown, better known as Mr. Jack Brown, was one of the best Sunday School men we had in our Sunday School. Unless he was sick or out of town he was always in his class on Sunday morning. Just two Sundays before his death one member of his class suggested that a purse be made up for a widow who had broken her arm. Mr. Brown was one of the first to subscribe. The class made up about \$12.00. Mr. Brown said, "Come on boys, let's make it 20.00." And it was made.

Mr. Brown always did his part in praying, working and encouraging young Christians. He subscribed more to the 75 Million Campaign than any other member of our church and I dare say he has already paid more of it than any other member of our church.

The writer lived with Mr. Brown for four years and he can truthfully say that he never lost a single opportunity to speak encouraging words to all young Christians. He was a devout Christian, and affectionate husband and a loving father.

We will all miss him from our Sunday School, but none will feel the loss more keenly than the writer.

When we get up yonder I fancy Mr. Brown will be one of the first to welcome us home in that Sunday School that will last forever.

C. C. WHITE.

costs about \$14—a ton, the difference being created by interest, storage charges and speculative profit.

"Coal should be stored," says Edison, "in concrete reservoirs sunk in the ground, 1000 feet long, 80 feet wide, 17 feet deep and kept under water, (Bituminous coal deteriorates in air.) The mine owners could then give their men steady employment and produce cheaply. Supplies to all would be certain and price variations less. The storage charges would be trifling, and, best of all the mine companies would get one half of the value of the coal in unit money without interest, to help carry the coal."

The Edison plan would be of great assistance to the farmer. At present the farmer sells his wheat because he must have money to live on. If he tries to hold it and borrow money for operation he has to pay an exorbitant rate of interest. Nine times out of ten he must sell his product when it is in marketable form. It is ordinarily bought by a spectacular held in warehouses for higher prices, and may be sold back and forth a dozen times at a profit each time before it finally reaches the hand of the manufacturer who must use it. Edison's plan would enable farmers to hold their crop by paying a small warehouse or storage charge and without paying any interest whatever. He could live on the 50% money that the government advances him, could sell the crop whenever he thought the market right, but must sell a percentage each month.

There would necessarily be a cer-

tain amount of speculation, but it would be in the hands of the farmer, the actual producer of the material and not in the hands of a non-productive trader who is watching the board in some brokerage office. Price fluctuations would be gradually reduced as forced sales by the producer would be practically eliminated. As a net result, the farmer would get more for his crop and the miller would pay less for his wheat than they do today.

Gold Standard An "Absurdity"

It is of interest to note that when Edison first began to work out this problem he said: "It seems absurd to me that all our values should be based on boxes of metal in the Treasury. They are put into vaults, the vaults are locked, and immediately everyone believes that all is well. They are taken out and their contents distributed and everyone believes that all is wrong."

"Sometimes a ton or so of the gold which has been locked up in the Treasury vaults is put on a steamer and sent to Europe, immediately re-shipped back to New York and business stability is brought to pass, this shuttle-cock business being kept up because no one comes out with a plan to stop such childish actions."

"It is an absurdity, but everybody has been educated to believe that this absurdity is common sense—serious and not to be controverted. Everybody believes because everybody has been educated to believe that values can be established and held stable only by the creation and maintenance of a standard based on the so-called precious metals. In reality, civilization has become too complicated for the continuance of such a system."

"What is gold's real usefulness? It makes pretty jewelry and picture frames, and is used effectively for filling teeth. Otherwise it is almost a wholly useless substance. Yet, we hold it the standard of all values!"

All that is necessary to put the Edison plan into operation is a government ruling which would name the standard prices over the 25 year period, for all basic commodities and set up the necessary machinery to receive and store the commodities. Whatever its defects, it would greatly simplify and stabilize the operation of all basic industries. It would mean all-year employment for the majority of our workers who now suffer from seasonal trends. And it would in large measure reduce the high cost of living."

While the Babson experts are still studying its ultimate effects, the plan offers much for the average citizen to think about.

Artesia

Rev. Robert I. Bell of Gulfport, Miss., has accepted a call to Artesia Baptist church, and assumed his new duties November 1st. Rev. Bell is a native of Virginia, but has been located on the Gulf Coast for several years. This church was organized about seven years ago with a very small membership and since

that time a beautiful church has been built, and in the past year a parsonage has been purchased and almost paid for. From one Sunday per month this church has steadily grown to three Sundays and with an organization of all the church auxiliaries.

Rev. T. C. Clark, who has served this church for more than a year, tendered his resignation September 1st on account of being located at Mashulaville and as his entire services would be required to serve this field he felt that he could not give his duties at Mashulaville. Due largely to Rev. Clark's activities the parsonage was purchased and many other improvements were incorporated into the church work.

MEMBER.

BIBLE INSTITUTE

Just a word to the readers of the Baptist Record. I will say we have just finished the first quarter and this has been examination week, and we have just gotten through with our examinations. We finished our course in Evangelism, and will take up next quarter Sunday School and B. Y. P. U. in addition to our other Bible studies. We have synthesis, Bible antiquities, personal work, Bible doctrines, for next quarter. We desire to say just here, to those desiring to prepare themselves for Christian work, there is no better place to be found in all our Southland for any one to go, to prepare themselves for Christian work, than our Baptist Bible Institute in New Orleans.

Oh! it would be such a blessing if our country preachers and also many of our town preachers would come here and study Bible doctrine, Old and New Testament history under Dr. J. T. Christian, synthesis under Mr. Sellers, Bible antiquity under Dr. Gwatkin, and evangelism under the inimitable Dr. Crutcher. All these men of God are surely the right men in the right place. If there is any one who reads this, who desire to come here and prepare for Christian work, I would say to such one, settle the question at once and if possible come right on and begin this next quarter and finish some courses during the second quarter and get credit for it. We truly hope to see many more of our Mississippi boys and girls here in the near future, for we are fully prepared to say, this is the place for all who desire to prepare for better service in kingdom work.

We had a very impressive service today in chapel. Our President conducted the service in honor of our great victory and soldier boys and our great achievements in the late World War. There were twenty-six young men and two young ladies of our student body who did valiant service in the World War, six of whom crossed over and told us briefly when they enlisted, when they crossed over, and when they returned. This service will be remembered by all who were present.

Asking an interest in the prayers of all who may chance to read this, we close.

W. P. and MRS. WINTER.

OUR BAPTIST HOSPITAL

We have much pride and joy
In this hospital of ours
As it cares for sick and helpless
Who seek it's healing powers.

Those suffering with dreadful fever,
Those that are halt, and lame,
Yes, all who come for treatment
Get a blessing in His name.

In hearts of those who serve
It is very plain to see,
"As ye have done it unto others
Ye have done it unto me."

Is the motto ever present
For all their kindly deeds,
As to the sick they minister
And care for all their needs.

The surgeons who are many
As they go to and fro
Show such gentleness and kindness
As make the heart to glow.

In the manager and his helpers
Who have the work in charge,
Is seen a Christ-like sympathy
For the needy world at large.

Long live this institution
Afflicted ones to bless,
And may its work cause many souls
Their Savior to confess.

May those who come within its walls
See God in all that's done,
And give their lives and service
To Jesus Christ, His Son.

Rev. J. A. Gardner has decided to remain at Philadelphia next year and will likely serve several churches in the county as pastor. He is a progressive young man.

The four Indians that attended the Big Baptist Day at Jackson and took part in the parade were Rev. Scott York, Rev. Willie Jimmie and Deacon Dick Tubby and wife. They enjoyed the trip greatly. The woman expressed herself as being anxious for another trip.

He Knew the Land Was There

To the sailors who saw the new land the discovery seemed a sudden stroke of luck. To Columbus it was only the proof of what he already knew.

The course of a new business is not as carefully chartered as the channels of an old firm but the market is there. The man who goes after it will gain for himself, as the great navigator did for Spain, new and profitable territory.

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DESCRIPTION: Bonds will be dated December 1, 1922; will bear 6% interest, payable semi-annually, and will mature serially from December 1, 1924, to December 1, 1931.

THE BONDS ARE SECURED:

1. By the full faith and credit of the Baptist denomination in Mississippi as evidenced by resolution of State Convention at Grenada.
2. By a pledge and assignment of the proceeds accruing to Mississippi College from the 75 Million Campaign and future Campaigns until bonds are paid.
3. By limited guaranties executed by individual Baptists of the state.

What Banks Think of the Bonds

Just a few banks have been at this time asked to make subscriptions, but those asked have made subscriptions as follows:

First National Bank, Hattiesburg.....	\$40,000.00
The Merchants Bank & Trust Co., Jackson.....	25,000.00
Grenada Bank, by J. T. Thomas, President, Grenada.....	15,000.00
Citizens Bank, Hattiesburg.....	10,000.00

The Education Commission believes these bonds to be a splendid investment, and that the banks would readily subscribe the full amount. It would prefer, however, that 250 or 500 individual Baptists in Mississippi would subscribe for the total issue.

The proceeds of the bonds are for the purpose of increasing the endowment of Mississippi College to \$500,000.00, so as to enable the College to maintain its position as a recognized standard institution.

The bonds will be sold by December 1st, and if you desire one or more please fill in blank and mail subscription at once.

D. M. Nelson, Sec'y.
Mississippi Baptist Education Commission,
Jackson, Miss.

I hereby subscribe for \$..... of the Bonds of the Education Commission, dated December 1, 1922, and enclosed find remittance for this amount, for which please deliver the bonds to address below.

Name.....
Address.....

Here is the opportunity for Christian men and women of Mississippi, not only to make a good, safe investment, with a reasonable interest return, but at the same time to use their money in the worthy cause of helping to give our Baptist young manhood the advantages of the best Christian Education.

Brother pastors, call the attention of your people to these bonds.

Mississippi Baptist Education Commission

Jackson, Mississippi